

FIRME FOUN

DATION OF CATHOLIKE
RELIGION, AGAINST
THE BOTTOMLESSE
Pit of Heresies:

WHEREIN IS SHEWED THAT
only Catholiks shall be saued, and that all
Heretikes of what sect soeuer, are excluded
from the kingdome of Heauen.

COMPTLED BY JOHN CAYMONT OF
Champany: And translated out of French
*into English, by JOHN PAVNCEFOTE
the elder Esquyre, in the time of
his banishment.*

Hoc habet autoritas matris Ecclesiæ, hoc fundatus
veritatis canon: contra hoc robur, contra hunc
inexpugnabilem murum quisquis arietat, ipse
confringitur. S. August. de verb. Apost. serm. 15.



Printed at ROAN. ANN. DOM. 1605.



THE PREFACE OF THE Translator.

A Sit hath been often a great grieve unto mee to consider how manie of you (my deare friendes and good countrey-men) not all of malice but some of blindnesse, some other of foolish feare, others also for lacke of instructions and trew information of the holy Catholike Church the true spouse of Christ, doe daily erre and line in scisme and heresie, diuiding your selues by that meanes from Christ his mysticall bodie, and hazarding your selues to perish eternally: Euen so of late I did not a litle reioyce, when I hit by chance one a litle French Treatise, which doth lusely expresse, and as it were in a table set forth such sufficient, true, and infallible tokens of Christ his Church, that none can bee ignorant that is willing to learne, nor no man left in blindnes that vwill open his eyes to see. And al-be-it my skill in the french tongue is but small, yet the loue which I beare to you my deare friendes hath supplied that want, and giueth me corage to accept some thing aboue my strength in translating

the said treatises as well as I could, which I have put to the print, that you may be partakers of it, trusting that you will accept the same as a token of my good wil. And if it shall please God to send my labour so good successe, as that any of you all receiue benefit thereby: after due thanks to him that is author of all goodnes, I pray you remember me in your deuout prayers, who haue not bene unmindful of you here in this my poore banishment. And so hoping you will excuse or amend such faultes as you may finde eyther in the translation or printing. I beseeche God send you so much light, as to find the way home again to the Catholike Church. Fare you well.

Your louing frinde
I. P.





HE VVHO GA

THERETH NOT WITH ME,

scattereth abroad. MATTH. 12.



HE FIRST principle 1. Cor. 13.
 pall and most neces-
 sary ground of all
 worke agreeable to
 God, is, that it bee
 done in charitie, in
 vnion of Christians,
 and in the Catholike

Church: and all that man doth in the spi- Iohan. 1.
 rite of the Catholike Church, is well liked 1. Iohan. 3.
 before God: for that it is as it were dipped in
 the bloud of his welbeloued son Iesus Christ
 in whome he taketh his Good pleasure: of
 whose grace and vnction, all those that bee
 Catholikes be partakers, flowing from him
 vppon them as from the head vppon the 1. Cor. 12.
 members. Yea it is Iesus Christ him selfe Galat. 2.
 which liueth, which breatheth, which S. August.
 prayeth, and which sturreth in all those that in Plal. 85,
 be Catholikes and members of the body of & ser. 4. de
 phano.

Vnus ipe
saluator cor
poris sui
Dominus
noster Ie-
sus Chri-
stus filius
Dei orat
pro nobis,
orat in no-
bis, & ora-
tur a nobis:
vt Sacerdos
noster, orat
pro nobis,
vt caput no-
strum orat
in nobis, vt
Deus no-
ster orat a
nobis.

S Ignac. ep
ad Hieron,

S. I. Christ.
homil. 65.
in Ioh.

S. Syp. lib. 2
de vnit. Ecc
S. August.
li. de fide ad
Pet.

Nume. 16.

his Church. *He prayeth* (saith S. Augustine) *for vs, he prayeth in vs, & he is prayed to of vs.*

As our Priest, he prayeth for vs: as our head, hee prayeth in vs, & as our God, is prayed to of vs.

This is the glory, the ioy, & assurāce of a catholike man, that Iesus Christ is in him the chiefe agent, the which for his reuerence is heard of god in him: & this is the true firmament of the Catholikes, more firme then the heauen it self. It is not so in heretikes, all that which is of heretikes, is accursed and abomination before God: their faith, their preaching, their prayers, their fastinges, their almes, al acts of religion cōming from them are nothing els but cursed sacriledge & pollution. If they should raise vp the dead: if they should bee more vwise then Angels: if they should haue their faith so greate as to mooue mountaines: if they should distribute al their goods to the cherishing of the poore: If they should keepe heroicall continuall virginie: if they should deliuer their bodies to bee burned: if they should shyne with an angelicall holines: all this serueth them for nothing, becing deuided from the body of the Church: all this would not any thing appease the rigour of the eternall ire of God vpon them. Core, Dathan, and Abiron

Abiron, did sacrifice to the same God that Moyſes did, yea to the onely true and almighty God, but for that it was done in diuision frō the body of the Church, the earth did open and ſwallow them vp aliue, vvith their vviues, their childrē, their households, their Tabernacles, and all their ſubſtance: and moreouer, the fyer of God did conſume 250. of the chiefe that were aſſotiated with them, and 14700. of the people, for that they murmured at that iuſtice: And the fury of Gods wrath had conſumed all the people wholly, but for the vehement interceſſion and mediation of the Prieſthood of Aaron which did appeaſe the ſame. God doth not receaue ſacrifice but of his Prieſts whom he hath ordayned for that purpoſe, and there is no ſeruice whatſoeuer agreeable to God but that of the children of his Church.

Let not the heretike flatter himſelfe with the holy ſcriptures, as peruerſe mē do abuſe all the gifts of God, employing them otherwiſe then they be ordeined by his prouidēce: ſo doe they abuſe the holy ſcriptures themſelues. That hath been alwaies the cloke of impietie of heretikes, *they cary againſt Ieſus* S. Auguſt. *Chriſt, the ſigne of Ieſus Chriſt,* ſayth S. Auguſt. *epiſt. 63.* ſtine, and take hold of the Goſpell to make

Cont. Chri-
stum por-
tant signū
Cristi &
contra E-
uangelium,
de ipso E-
uangelio
gloriantur.

engines to fight against it. The Arians would not agree to any one poynt, if it were not expressly in the scripture. The Mahometanes pretend the Gospel to make for them, and alleage the same for their soueraigne authoritie. The deuill him selfe hath cyted the scripture against our Sauour, & thereof it is that hee prepareth snares and cordes to strangle such as harken to him, making that which should bring them life, to be deadly vnto them, and conuerting bread into poyson. It is certaine that the scripture is giuen vs of God for our saluation: & this principle can not be shaken. When the holy Scripture speaketh, it is the maiesty of God which doth shew his truth and his will vnto men, vnto the which euery man must beare inuiolable reuerence, and yeeld vnto it as to the assured and infallible verdict of God his trueth, submitting all his vnderstanding to the yoke & obedience of faith: in which sorte, that it is treason to God his maiesty & damnable sacriledge for the boldnes of humaine vnderstanding to gaynsay the same, yea or only to be so bolde as to thinke it; for if any one gain-say the same, he cutteth himselfe from God, and maketh himselfe a companion of the deuill: he is an heretike, accursed and reprobate,

probate, & neuer shall haue part with God. For the holy scripture is the key which doth open vs Paradise: it is the way which doth guyde vs, the rule which doth teach vs, the lampe which doth lighten vs in the midst of the darknes of this world; it is the looking glasse wherein we behold the face of God, the royall scepter by the which he doth gouerne his people, the witnes of his good will towards vs, and the instrument of his alliance: to the which, who so doth not bowe downe his vnderstanding, hee doth oppose himselfe against God with an ingratitude & deuclish presumption. Now all the heretikes of the worlde haue made shew to agree to this principle, & haue whyted their ruinous walles with no other colours than those, nor haue no other thing in their mouthes but the texts of the scriptures: what shal the simple man then doe, hearing the worde of the maiestie of God in the mouth of Catholiques and of heretikes? This is it whereof I would

informe such as haue care of their saluation, and teach them how they shall neuer be deceiued. S. Gregor Nazianzene sayeth that the scripture is like vnto certaine paynted Images, which what way so euer you turne you, you thinke their eye foloweth you; yet
 In orat. ad
 Athanas.
 Os i pres
 pantas o-
 rosa tou
 tou peri-
 ontas icon
 not-

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notwith standing, the right looke doth consist in some one poynt to the work man intended, & those that are cunning in that art know it very well. Likewise the holy scripture is to be taken in many senses, and farre more then the scriptures of men: for so much as the scriptures do participate of the nature of the author: But so it is that God him selfe is the author of the hole scriptures: whose vnderstanding being infinit, the sense of his scriptures may be also infinite. Notwithstanding there is one proper sense, certaine, & assured in the scriptures, which the holie ghost hath vouchsafed to reueale vnto men, which is the sense of the Gospel, that is to saye, the right, true, and naturall sense of the voyce of the Prophets and the Apostles, which is in effect the gospel. For properly the Gospel doth not consist in figures of letters and dead charecters, of the writing of the Euāgelists: Those things be but as an Image of the sense of the Gospel. But wil you knowe what is properly the gospel? It is the solemne publication of the sonne of God descended from the bosome of his father, & shewed in fleshe, for to deliuer mankinde from the state of perdition in which hee was, and so reconcile him to God: giuing power to the
chil-

OF CATHOLIKE RELIGION. II

children of Adam , which beleue in his name, to be made the children of God , renewing them in him self, and regenerating them to God by diuine Sacraments, by the which he hath made them partakers of his justice, of his life, and of his glory, and hath lifted them vp with him from changeable time to the eternitie of his father. S. Paul Rom.x. doth define the gospel, to be *the mighty power of God to saluation, to al those that beleene*: that is to say, a vertue supernatural, diuinly infused, ennobling mans nature aboue it self, & eleuating it to a diuine estate , the which of his owne force and facultie he could neuer attaine vnto, no not only conceiue the same: it is sayth Eusebius, that Gospel which doth shew the reuelatiō of goods, not these earthly, perishable , & which do decay, but of the true, soueraigne, diuine, euerlasting, and incorruptible goods promised from the beginning of the worlde, and fore-told of all the Prophets , and that which doeth giue the meanes to get them. To be short, the Gospel is a new resurrection of the world , & as it is said in the Gospell it selfe , it is the seede of eternitie. All the matter is to know who bee the true sowers, and dispensators of the mysteries of the Gospel, that be sent and auouched

Lib.i.de
preparat.
Euang.

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ched of God . For God doth not auouche,
all those which thrust them selues into this
diuine embassage , he hath said to the wic-
ked : who gaue the charge to rehearse my
iustices & take my testament in thy mouth;
And he complaineth him selfe in Ezechiel,
of false Prophets which runne without
sendinge. *They runne* saith he, *and I sent them*
not, they say the lord hath sayd it , and I sayd no
such worde . Our sauiour him selfe by his
holie mouth doth aduertise vs saying: *Take*
heede of false Prophets which come to you in
sheepes clothing , but within they are rauening
wolues . Now if in the traficke of this world,
we feare to medle with a false marchant,
how much more ought wee to feare in
the traficke of euerlasting saluation . If
then we wil not be deceaued , Saine Paule
therein doth geue vs a true meane, when
he sayeth : *How shal they beleene in him whom*
they haue not hearde? And how shall they heare
without preaching? and how shal they preach if
they be not sent? There neede not so much
disputing , nor so much making of bookes,
to confounde the heretickes . Men do in a
manner defile them selues when they exami-
ne their doctrine: there is no doubt but that
God is greatly offended with the ouermuch

re-

Pfalm.49.
Ezech.13.

Math.7.

Rom.10.

regarde that is geuen vnto them, and those which would that men should heare them reason, haue not the spirite of the feare of God. An heretike, before all other things should be asked not what he sayeth, but of whom he is sent, and the marke of his sending. And so without any more disputing he shalbe confounded and put to silence. For neuer heretike was sent of God, they are all of the spirit of the deuil, and all condemned of God, what ellegation so euer they make of the holie scriptures. The Samaritanes were heretickes, and did fortifie them selues with the text of the law of Moises. Our fauour hath condemned them with his owne mouth, when being asked of the Samaritane whether God should be worshipped in Hierusalem or in Samaria, he answered: *you Iohan. 4. worshippe that you know not, wee worshipp that wee knowe: the saluation is of the Iewes.* For it is as if he had sayd you Samaritanes which be distracted from the Iewes, you shall haue nothing in the treasure of saluation, and you can not but erre. This onelie voice thundering frō heauē, *you worship that you know not*, is a sufficient flash of lightening to ouerthrow al that these diuided felowes frō the Church can imagine to haue, eyther holie or godlie.

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S. August.
in Euchirid
ad Laurent

Let no mā be ouertakē by the diuel through ignorance of this doctrine. S. Augustin teacheth vs clearly: that although heretikes do preach the name of Iesus Christ, yet that name is not their sure ground as it is to catholiques, but remayneth proper to the Church only: for if one consider aduisedly that which belongeth to Iesus Christ, he shall not finde it amongst heretikes what so euer, but in tytle and shew only: the effect of the vertue shal not be there: they sound out with full mouth, that they holde the sonne of God for the redeemer of the worlde, but notwithstanding after they haue pronounced

Coloss. 2.

those woordes, because they spoile him of his vertue & dignitie, that which S Paule sayth is truly proper vnto them: *that they keepe not the heade, where of the whole body* (which is the Church) *by ioyntes and bands being compacted*

Opt. lib. 3.
& 6.

groweth to the increase of God, And according to this, Optatus properly saith that the buylding of heretykes is but only a wall which hath no corner stone nor couerture aboue, in such sorte that if they make a gate, he that entereth in, is alwaies without, subiect to wyndes, rayne, tempest, theeues, and to wyld beasts. But the Catholique Church is an entier howse in, the which God doeth dwell

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and he dwelleth not in any other. Al that which is inclosed therein, is couered, well assured, & out of daunger: of the incommodytyes of the ayre, of theeues, and of al external harme. Furthermore he compareth heresie to artificial trees, which fowlers fashion in likenes of a naturall tree, hauing the shew of a true tree, but full of snares and of glew, where the birdes searching their life, fynd their death: whereas the Church is a true tree in deede, full of good fruits, without snares and fraude. But aboue al. S. Cyprian hath very wel sayed that heresy & idolatrye be in the same damnatio, as daughters of the same father: when (sayth he) by the comming of Iesus Christ, the light being reueiled vnto the gentyles, and the sonne of saluation shyning to the face of al people, the darknes of idolatry was chased out of the world, Satan seing his seates and temples desolate, and his Idols forsakē of al people on the earth, which did runne vnto the Churches of Iesus Christ he found a new craft vnder the self same name of Christian, to intangle them that were not well aduised, and to make them fall from the grace of Iesus christ: that is, he hath sturred vp heresies, with the which he hath subuerted the sayth: corrupted the truth, and bro-

Lib. deu-
vnitate ec-
clesia.]

broken the vnity of concorde: in such sorte that those whom he can not longer hold in the auncient way of blyndnes, he hath deceaued by the error of a new way:& so spoyleth men euen within the church, deceauing them with an other kynd of darkenes, to the end that not continuing in the vnitye of the Church, they may yet cal them selues Christians,& walking in darknes, they may perswade them selues to haue the light: making them blinde without perceauing their blindnes, yea then when they thinke them selues most sure of the light. For as he is a cunnyng workeman to transforme him selfe often into an Angel of light, he leadeth them in to likelihoodes of truth, that he may so deceiue them in the truthe: affirming the night for day, death for life, infidelitye for faith, Antichrist vnder the name of Iesus Christ. And there is not any absurditye how monstrous and foule so euer it be, that he doth not make them receyue, and that very greedelye, and hauing once bleared them with his iugling tricks, he holdeth their iudgements so fast tyed and hampered, that they can not see the vry open and manifest truthe: so that hauing now no more rotte in God, they be cast into a reprobate sense, turning

ning to their own destruction al that is presented vnto them, & sticke not now to stand and fight agaynst God him selfe. Nowv, to them which suffer theselues to be deceiued, it happeneth (sayeth S. Cyprian) for not searching the truth of faith by the right vway, according to the direction of our heauēly master, who doth send vs to the chayer of S. Peter, vvhich of his proper authoritie by prerogatiue he hath ordeined to be head, & as the fountayne & roote of his Church. And this was a greate benefit of God, that he hath giuen a certaine seat to his Church, as aunciently was the chayre of Moyse, to the end that in the doubtfull points of faith, mē myght haue a place to resort vnto, as to a certaine Vniuersite, to receiue theyr iudgement and resolution, & so to keepe the vnitie offaith among so many diuers nations that were to enter in to the Church.

This is certainly the point whereby all heretikes in the world haue perished, doe perish now, and shall al wayes perish: for that they like not, nor saueur not the Sacramēt of the vnity of faith in the vniuersal brotherhood of the Church, nor acknowledge that there is one certaine Church, the only mother of all the children of God, which is

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onely holie, Catholike, and Apostolike: vnto whom Iesus Christ her spouse & head hath giuen the character of the order of his eternall Priesthood, the keyes of the realme of heauen, and all aucthoritie ouer his household: vnto whome he hath promised assistance of his holie spirit vntil the end of the world: in vvhom is the vvil of God, the forgiveness of sinnes, and the distribution of graces: vvhich only hath the vword of God in keeping, the pure doctrine of the Gospell, the true vse of Sacraments: to whom only therefore doth appertain to iudge of the true sense of the holy scriptures, and to decyde the controuersies of faith that rise among men: whose iudgements in earth be ratified in heauen: vvhich Church, being but one and vndiuided in faith, yet extending it self in her communion as the beames of the sun as long and as wide as the whole world, encreasinge & multiplying dayly without end or limit, continueth inseparably vnited to her head, as the beames to the body of the sunne, not liuing but of his grace, not breathing but of his spirit, and not seeing but of his light: and who so euer keepeth not this vnitie, he kepeth not the law of God, he hath no faith, & he can neyther haue the life nor

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the saluation of Iesus christ. It is S. Paul him Ephes. 4
 self that teacheth this Sacramēt of the vnitie
 of faith in the vniuersalitie of the Church:
 as there is not (saith he) but one sole God,
 lord and father of all, so there is but one faith
 one hope, one trust, one bodie, one spirit: the
 head of which bodie, is the sonne of God Ie-
 sus Christ who being him self the spring of
 lyfe euerlasting, doth inspire life to all the
 bodie, & doth furnish it daily vwith strength
 by his holy spirit. VWho soeuer is not a mem-
 ber of that bodie, can not take life of the
 spirit of Iesus Christ: he is a straunger, he is
 prophaned: he is an enemy, he is dead, drie
 and withered without moisture of all diuine
 grace, and hath no part of the promises and
 rewards of Iesus Christ: he is the braunche
 cut from the true stocke, appointed to the Iohn. 15.
 fyer to be burned. If any of those which were
 out of the Arke of Noe were saued, those
 also shalbe saued vvhich are founde out of
 the Arke of the Church. If the riuer cut from
 his spring dryeth not vp: if the braunch di-
 uided from the tree can bear fruit: if the
 member cut from the bodie can take life
 of the same bodie: then also the man that is
 diuided and cut from the Church, shall liue

of Iesus Christ. He can not haue God for his father, which wil not haue the Church for his mother: and he can not be vnited with God, which is not vnited with the Church. At the same instant that man doth separat him selfe from the Church, he dieth frō Iesus Christ, and leese the grace of the holy ghost. For euē as the vniuersal sensible light is tyed to the bodie of the sonne which doth spread and distribute it to all the world, in the absence wherof, there is nothing but darknes: euen so al grace of reconciliation to God, was annexed to the bodie of Iesus Christ: yea to this bodie of his which dayly groweth by increase of the chosen, preordinate to lyfe euerlasting, which is the bodie of the Church, which he doth gather together, taking out from the heape of mankynd all men of good will, which haue bene, are, and shalbe, to the end of the world: out of which bodie there is but the wrath and malediction of God. Search where you will: out of this Church, you shall fynd nothing but death. To be short, he which is not in the Church hath no God: he hath his owne proper iudgement, his phantasie, and his ovvne presumption for his God: he maketh him selfe an Idol, & doth worship only his owne

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imagination in place of God. If such a man calleth him selfe a Christian, that is as the diuill often sayeth he is Christ: and if he be killed for his heresie, that is no martirdom, but the reward of his heresie, which is not yet as purged by his own death. Dying he goeth to yeeld and ioyne him selfe eternally to the darkenes, vvhich he hath vvorshipped, and to his head vvhich is the diuel. There is no martirdom nor death pretious before God but in the catholique Church: in the vvhich only is the grace of the Gospel of Iesus Christ the which only she doth preach in sinceritie and truth, and without any hazard or possibilitie to erre: because she taketh her direction of the holy Ghost, & of the tradition of the Apostles, and of the holy scriptures together: vvhich be the three grounds set dovvne by the holy scripture it selfe: the vvhich doth shew that not shee only buyldeth vp the Church, but is also holpen of the traditions of the liuely voyce of the Apostles, to the vvhich she often times referreth men. *Keepe* (sayth S. Paul) *the traditions which you haue learned of me, be it by word or by our epistle*, & it is written in the Actes of the Apostles that in al places where S. Paule passed by, he recommended to the Churches, *to*

2. Thess. 2.
Tenete traditiones
quas didicistis, siue
per sermonem, siue
per epistolam nostram
Act. 15.
& 16.

kepe the ordinances of the Apostles & of the elders: which were things not written. When the Apostles had plâted the Gospel, they did not say al things at one time nor in one houre nor wrote all that they sayed; but according as occasion was giuē, they planted their doctrine: so that the holy Scripture which wee haue of the Apostles and of the Euangelists, is not so much a full doctrine of faith, as a witnes of the faith that they preached. Now if we will go higher: the law of Moyse consisted no lesse in tradition than in writing: and not only the sense but the letter and text thereof was to be learned by tradition. For they had the scripturs in maner but by half: the poynting beeing not yet put to the Hebrew text. But the holy Ghost alwaies hath informed the Church of the true traditions and the true sense of the scripture, in such sorte as the Church and the holy scripture are so linked together, that they both bee as an indissolued cheyne of gold. The Church is not aboue the scripture, but the authority of the Church doth shew the true scripture. And when the Church hath neede of wholesome information, she doth goe to the scripture: & if there be any darknes in the scripture, the holy ghost is giuen to the Church
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for to interpret the same. Euen so in the olde law in all difficulties that rose, the lawe of Moyse ordained that they should go to the high Priest for the time being, & that they should follow his verdict, not turning eyther to the right side or the left, vpon paine of death. The Prophets also sent them thether, and in the Gospel it selfe our Sauour commaundeth, that if any obey not the Church, he be degraded from the name of Christian, and holden for an Eathnike: let no man now seeke excuses in a corner. God hath ap-
 poynted at al times the Priests of the church present, to iudge the present controuerfies: and willeth that men should repayre vnto them: his holy spirit asisteth them to that end. He hath not promised vs in them more then in other men, example of holines: but he hath promised vs by them the Oracles of his trueth. Oh that all those that doe erre in faith did know the vertue of this name Catholike, and the horror of the name Heretike: how the Catholike in his faith, doeth renounce his own reason, his own iudgemēt his vnderstanding, his will, and al his senses, for to harken simplie and absolutly vnto that that the church doth teach: how on the contrary side, the heretike doth ground and

Deut. 17
Malach. 2

Matt. 18.

build his faith vpon his owne iudgement. They should knowe that the name Catho- like, is a name of repose in God : a name vt- terlie denying himselfe , to the end hee may be ouerwhelmed in God : and that to leane and staie vpon the Church , is to leane and staie vpon God himselfe , and that contrarie wise to stay vpon him selfe , that is to saye vpon his owne iudgement , is to stay him- selfe vpon the deuill: they should know that the Church teacheth the people faithfullie, and that shee is assisted of the Holie Ghost: that shee hath the true traditions of the A- postles: and doth take the scripture in the E- uangelicall sense , sayeth nothing of her self, putteth nothing of newe, doeth not make any article of faith: but onely giueth vvitness of the Euangelicall sense, and discerneth the good from the euill pasture , euen as the holy Ghost doth reueale to her in common, And contrariwise that the heretike is not stirred but of his owne particuler spirit: hath not any tradition but of his own proper ma- king : taketh the scripture in a sense by him self inuented : handling the same as if him self vvere the author: making him self a pro- phet to him self, and iudge of God: and som- times setteth himselfe aboue al that which is
God

God: in somuch that he doth iudge by his
 ovvne priuat sense, the eternal vvord of
 God: in such sort as al heresie maketh a new
 paradox, & putteth a new sense, neuer Euan-
 gelized, not of the holy ghost, but inuēted of
 Satan, by the mouth of one particular man.

The spirit of God is not particular, but com-
 mon: and the same is in common to the
 Church, to whom hath bene giuen the assu-
 rance of the holy Ghost, to shew vnto her all

trueth: in such sort, that, as it is certain that
 the holy Ghost is authour of the scripture: so

is it certaine that the holy Ghost is the soule
 and life of the Church, by vvwhose direction
 she can neuer erre, for vvwhich cause S. Paule

doth cal her *the pillar & ground of truth*. And
 this is it that S. Augustin did confesse, *O Lord*
 (sayeth he) *thy truth is not mine, nor this mans,*

*or that mans: but it is euerie mans whō thou pub-
 likly callest to the communion therof, warning vs*

*terribly that we take great heed to chaleng that
 in priuat, lest so we be vtterlie deprived of it. For*

*he which speaketh of his own telleth a lye: and as
 many particular opinions as are in the world*

*so many bannors are there displayed by the
 deuil. A true catholique doth estrange him
 self as much as he can from all particular
 opinions, and from al attributing to him self*

his

1. Tim. 3

S. August.

li. 12. conf.

c. 25.

Veritas tua
 est domine

non mea,

nec illius,

aut illius,

sed omniū

nostrum,

quos ad cō

munionem

publice vo-

cas, terribi-

liter admo-

nes ne pri-

uatam ver-

ritatem ha-

beamus ne

priuemur

ca.

Ioan. 8.

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his being, his liuing, his power & knowledge, and neuer doeth vse these termes: *I am, I can, I wil, as for me, this is my opinion*, and such like speeches, which be termes of diuelish arrogancie. He dares not so much as to say of him self that he is a part of Christendom, standing as it were by him self alone: but holdeth this for a principal that he can not so much as thinke any thing, that good is without the continuall dependance of God, and instruction of the Church: vnto whom in all simplicitie, and in deep humilitie, he leaueth him self to be edified and instructed, euen as a litle childe of his mother: so that it is in a maner easier to plucke a starre out of the element, then to plucke a true catholike out of the bosome of the Church. Litle Iacob when Rebecca his mother commanded him to faigne him self to his father that he vvas Esau, to get therby his blessing, he answered like a childe, that he feared least the deceit being discouered, he should procure him self malediction in stead of benediction: but

Genet. 27. then his mother saied to him, that maledictiō
 „ (my sonne) be vpon me: only obey thou my
 „ voyce in that I commaund thee: which he
 „ did, and was blest: euen so it is in our obedience to the Church. If the Church should
 de-

deceiue vs, then vpon her be the maledictiō,
 to vs doth appertain the glory of obedience,
 with the which wee be very wel assured to
 obteyn the euerlasting benediction. But now
 the Church can not deceiue vs, yea I say fur-
 ther, that the iniquitie of him that is in the
 Church, is better, that is to say, is lesse dam-
 nable then the good works of him which is
 in heresie. For if one of the household of the
 church haue sinned, he hath but committed
 that sinne wherein he is fallen: the which is
 blotted out by penance in the Church, and
 hee may obtaine the promises of the king-
 dome of heauen: but he which is fallen out of
 the Church, sinneth alwaies, & in all that he
 doth: for all that which is not of faith, is sin,
 as Saint Paul saith. Yea although he do pen-
 ance, yet can he obtaine no pardō, because in
 the societie where he is, there is no remission
 of sinnes: there is no good worke meritorious,
 no penance, no vertue to be rewarded with
 life euerlasting where faith is not: and that
 person doth not fruitfullie fulfill any com-
 mandement of God which doeth not ful-
 fill the same in the Church. The pretended
 good workes of those which bee out of the
 Church, bee like a swift running out of the
 way, and like great paines taken for a mat-
 ter

ter of nothing, where no reward is to be gotten. He which runneth out of the listes, shall neuer carrie away the price: he must be first within the barriers of the church, seing that the course of good workes shall be crowned according to the merits of the righteousness of each one: I meane according as euery one shall shew himselfe valiant and couragious in Christian spirit, and according as the new regenerat man in him hath brought forth due fruits; and effects of his regeneration. There is no good without the soueraigne good. The soueraigne good, is God. God, Iesus Christ, and the Church, are three things coherent and fast vnited together. There is no accessse to God, but by Iesus Christ: and there is no accessse to Iesus Christ, but by the Church: let no man (sayeth S. Ambrose) accept good workes, done before faith. Faith is the soule of good vvorkes, vvithout the vvhich they be dead, & be not to be rewarded with life euerlasting: faith is the soule of our soule, the substance of man, in such sorte as man without faith is without substance. True it is that an heretike renouncing his heresie is straightwaies cleane, and incorporated againe to the Church, & as a member, partaker of the prayers of all the vniuersall Church

Church, he is made worthie of the bodie of Iesus Christ, after he hath purelie & entier- Iohn. Clim
 lie renounced his heresie: in which case a grad. 15.
 fornicator repenting hath need of teares &
 of time to be thoroughly clensed, and to ex-
 tinguish vitterlie the concupiscence which
 hath occupied the soule, and defiled the bo-
 dy, the reliques of the one being harder to
 be healed, then of the other: but if the one &
 the other die in their sinne, the heretike shall
 carie a more rigorous iudgement than the
 fornicator. This poynt then is without con-
 tradiction that in all the vniuersall worlde,
 there is but one onely Church, vvhich doth
 administer eternall life: vvhich hath the
 keyes of the kingdome of heauen: in vvhich
 good deeds be rewarded vwith life euerla-
 sting: which drawing out of the holy Scrip-
 tures the right line of interpretation both
 propheticall and Apostolicall according to
 the sense that hath bin preached & taught,
 geueth her children assured certentie of the
 good pasture, & knowledge of the euil: whō
 who so obeyeth not, shal neuer see God. For
 this cause S. Paul according to the care
 which he had more then fatherly of the sal-
 uation of men, doth exhort very earnestly
 to be carefull, to kepe the vnitie of spirit:
 which

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which is to holde themselves, ioynt, firme, and locked in the bosome of the Church: knowing that euery where out of the same dwelleth death, and that euerie particular assemblie out of the same is the Synagoge of Sathan. All diuinitie out of the Church is vaine, false, basterdy, confuse, ful of deceit & impietie. When the heretike alleageth words of the Gospel that is now no more (sayeth S. Hierom) the Gospel of God. The Gospel in their mouth becommeth the worde of man, & the word of the deuill: the trueth is poysoned by their leauen, in such sorte that it is altogether vnlike to it selfe: wherein they fare as the false and leude counseilors of a Prince or state, who in giuing counceill redounding to their owne particular profit, & not of the Prince or common wealth, do betray the Prince and the common wealth: euē so the heretiks be traitors to God and to the holy scriptures. And let no man be deceiued if sometimes they seeme to teach the same doctrine that the catholiks do: betweene the true and the false there is but a heares difference. But now suppose they preached in al & throughout the self-same doctrine of faith & Sacraments, as the catholikes doe: that they bee also otherwise irreprehensible of their

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their life in externall honestie: yea finallie,,
 though they spend their bloud for the name,,
 of Iesus Christ: all this notwithstanding, sith S. August.
 they make a body a part, and holde not the lib. fide ad
 vnitie of the Catholike Church they be in petre.
 state of perdition. The vse of the Sacraments,,
 the workes of mercy, and the glorious con-
 fession of the name of Iesus Christ can not
 profit but vnto him which is in the vnitie of
 the catholike Church. Which vnitie vwho
 holdeth not, hee diuideth the body of Iesus
 Christ, which is one and invisible: and his
 Church hath not two bodies. *Iesus Christ is*
not denided (saith S. Paul) and that poynt is of
 so great importance as the creed of the faith,
 which is daily song in the Church doth ex-
 pressely shew that there is but one church to
 the end that all men might know that out of
 the same there is no saluation.

Such as come near the brink of a deep pit,
 or of any down-right-pitch, conceiuing the
 horreur of temporol death, al trembling they
 retier far off, for feare to fal therein: but there
 is not any deep pit or down-right-pitch or
 peril whatsoeuer in this worlde wherein a
 man should conceiue so much feare to fall as
 into heresie. For in all heresie dwelleth the
 horreur of eternall death: And to fall from
 the

the assured firmament of the Church in to heresie, is to fall from cleauing to God to the bottomles pit of him self: which is as the fall of Satan, when he was headlonge throwen downe from heauen to hell. Let vs then take heed good Christian people of seperating of our selues, how litle so euer it be, from the catholike Church, no, not in one only litle thought: let vs yeeld vniuersallie to all that the Church doth teach, without reseruing any thing, what soeuer it be, to our particular iudgement, against the iudgement of the Church. Looke how much any man reserueth to his owne resolution, vpon his owne proper sense, in matters of faith: so nigh he is to the losse of his life, so farre is he in darknes of errour, so near is he to death, so much diuided from God, so fast cleaueth he to the deuil. Farre from all those which haue care of their owne euerlasting saluation be that deadlie presumption, which would share his faith with the Church: that is, would make a choise and particular separation of the points which it pleaseth him to beleeeue, or not to beleeeue with the Church: as if that side whereunto, by our owne direction, wee resolue to leane, were to vs a better euidence and cleere a testimonie then the vniuersall Church

Church. This is, in verie deed to censure the Church and to make our selues iudges of the Church, and of the holy Ghost also: vvhich teacheth her. This is to be too much ignorant of our own ignorance, weaknes, and measure of our ovvn state and condition. The iudgement of one particular mā, how wise so euer he may be, is but as a litle candle in the darknes of the night, the which giueth light scant fower or fiue pases in circumferēce, but is incōtinent obscured & inuironed with the exceding force of vniuersal darknes. *Wher the Church, (which, as S. Iohn sayeth, is clothed with the sunne, hauing the moon vnder her feet) doth cast her beames vpon the face of the whole earth, taking her brightnes from aboue, & dravving her light out of the sea of the Intelligence diuine. A way (say I) vwith this presumption: farre be it from all our frends: farre from the chosen and elect of God: farre from all those, vwho haue an earnest desire of their ovvn saluation, and would willinglie forsake this vworld to see God eternallie, and to attaine vnto the glorie of eternal felicitie. A vvay vwith this rashenes of particularities in opinions seuered from the church. This is the verie cockle of vvicked spirits. This is the vvay to fall in*

Apoc. 12.

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to the handes of the Deuill: vvhoe being not able to vvounde a man to death, by making him to forsake the Church absolutely, doth yet vvound and disfigure the integritie, and sincere purenes of a christian, in this point at least, that nowe he is not sound and sincere, nor such a one as the beautie and state of a christian requireth. *Deformed is that member* (saith S. Augustin) *which is not conformable to the whole.* Rather suffer the soule to be diuided from the body, with all the torments in the worlde, than to bee deuided from the Church, or to dissent from the Church in any one iote onelie, or in any one sole litle point. He that would agree with the church in all, except one only poynt, is not a catholic-like. Faith is more indiuisible than the beams of the sunne: it is not to be holden by halues: it is a gift of God, and a grace infused: & the gifts of God are perfite. For concerning faith, who so euer faileth in one article is culpable in all. And he is no les drowned, which is but two fingers ouer-head in water, than he which is an hundred fathoms dieper. A mans faith, eye, and honour, are three things that cannot endure to be hurt or impaired, how litle soeuer it be. Many of them which haue yet some liuelie roote in the Church, and

August.

Turpis est
omnis pars
vniuerso
suo non
congruens.

& hate heresie, do giue to themselves some times libertie to blame or contemne certaine obseruances and ceremonies of the Church, as in their opinions vnprofitable.

These lo doe dangerousslie erre, besides, that they shew herein their beastlines and ignorance: for nothing vniuersallie receiued in the Church is of small consequence, or importance. And vnworthie are they to haue any place in the Church, & to be partakers of the Sacraments of euerlasting life, which doe disagree with her in the least poynt that a man can thinke of. Men ought with more reuerence to iudge of such things as are approued and allowed of the vniuersal Church. When men debate of humain matters, let then humain reason take place: but in the doctrine of faith, the onely authoritie of the Church ought to rule. It is not for vs to take vpon vs to confirme, and establish that wherunto we must obey. We must in al submit our selues wholie to her iudgement, without exception of any thing, whatsoeuer it be: For so soone as faith is seuered from the Sanctuarie of the Church, shee is out of her natural element: she hath no more vital spirit. The Church hath secret motiues & considerations tending to the vtilitie & preservation

Abraham
Philo.

uation of her vniuersall familie, incomprehensible to any one priuate person: yet notwithstanding they haue theyr foundations and grounds verie firme and sure. The most excellent Philosophie that euer vvas in the world, is that of *Abrahā*, which *Philo* describeth. He reduced al the effects of the second causes to the first cause immediatlie: he did not attribute to the sunne, the light of the day: nor to clouds the raine: nor to eyes the sight: nor to eares the hearing: nor to other next instruments of sense the cause of their facultie, not to the feet force to goe: not breathing to the lunges: not concoction to the stomak: not to trees and seeds their yerelie fruits: but he reduced all things immediatlie to him onlie vvhich spredeth abroad his benignitie, and beneuolence largelie, franklie, and freelie in all places: he bendeth all his forces to him alone, hoping by him only ayded: and staying him self vpon him only: neither trusting vpon heauē, nor vpon earth, ayer, beasts, plants or rootes, with intent to loue them as causes. And (as a man may say) he trauersed through all the ranks and troupes of the host of all second and instrumentall causes appertaining to the OE conomie or general disposition of the vniuers-

uersall nature, for to approche vnto the soue-
 raigh head: the Creator of substances: the
 giuer of formes: the first mouer: first cause,
 and cause of causes: to the end to loue him
 only, and to giue him only thanks for all
 benefits receiued. And this Philosophie of
 Abraham was as a shining beam of the in-
 nocencie of nature before sinne: which in-
 nocencie consisted in cleauing wholie to
 God, & depending vpon God in all things:
 not resting vpon him self, nor vpon any crea-
 ture: whereupon also God loued him more,
 and was more reueiled to him, then to those
 that loue the second causes, and search
 deeplie in to them, not satisfied otherwise
 with the first. In like maner in matters of
 faith, those which doe rest altogeather vpon
 the Church shal rather be illuminated of
 the holy Ghost, than those vvhich doe not
 giue credit to her, but vpon a caution or con-
 dition of some natural reason. If any would
 know the vway how to render a reason of his
 faith, and of all obseruances of the Church
S. Peter thereunto doeth exhort him. And in
 deed the studie of such a science is the most 1. Pet. 3.
 noble and most worthie that is in the world:
 only let him be humble, and holde this for a
 principle or maxime: though he vnderstan-

C 3
deth

deth not the reason of any obseruances : yet notwithstanding the same is grounded vpon some iust reason aboue his capacitie. And when he hath layed for his ground this humilitie, and comming afterward to search the motiues and reasons of the Churches: then the knowledge of the generall disposition, and gouernement of the Church shall teach him considerations more deepe, more excellent, more ample, more comfortable, and shall replenish his mynde with a cleerer light than the knowledge of all Naturs workes : and therein he shall take more pleasure, than if he had in is head the collections and gatherings of all the knowledge in the world fast sowed one to an other, and could giue a reason of the whole disposition of natural things in al parts of the whole frame of this worlde.

Sinesius. In the primitiue Church, *Sinesius* the great philosopher called by Christians to the state of a Bishop, would not accept the same, but with reseruatiō of some opinions of the ethnick philosophie. The fathers condescended to his desire, assuring thē selues, that so excellent a wit would easilie cast off all those reseruatiōs of his philosophical folie, by cōference with wise and learned men of the Church

church. And in deed this learned man being made Bishop, did soone cast away al reseru-
 uations of his feueral opinions: and confor-
 med him self in al poynts to the church, cō-
 demning himself, and deriding his own va-
 nitie, proceeding rather from the root of folie
 and pryde of a philosopher, than of malice.
 And truelie to addict him self obstinatlie to
 some particularities of opinions against the
 vniuersalitie, it is the part of one that is ig-
 norant of the first elements & principles of
 Christianitie: and a token of a short and fee-
 ble iudgement, that hath a verie smal beam
 of brightnes, & is so poore of vnderstanding
 as he is not able to conceiue that the riuer
 which he dwelleth next vnto, is much lesse
 than the Ocean sea: and that the starres be
 much greater thē they apear to his eies: este-
 ming the greatest things that he knoweth
 to be the most that god can do in that kynd:
 and considereth but one thing onlie, where
 he ought to consider an hundred thousand,
 perswading him self euermore to haue in the
 compasse of his braine, all that God is able
 to doe, or wil do, measuring all things by his
 own capacitie, and sufficiencie: which is not
 onlie an extreme folie, but also verie dange-
 rous for such folk vpon the least motion of

the diuell will throwe them selues from the high Pinacle of the Temple downe to the ground: I meane from the firmament of the Church, to the bottomles pit of heresie. Wil we then be assured neuer to erre, & to haue our spirits quiet, peacible amōg al the wherlwindes and tempestes of heresies? this is the only mean: he that walketh in the spirit of the Church, is the high-way: hee goeth not in darknes: he goeth by daie, and setteth sure footing. The Church is to him a bulwarke of quietnes, a wall of brasse, a stay more sure then the firmament of heauen: yea, I say truely, more sure than the firmament of heauen. For rather the heauen shal fal in pieces, and all the whole frame of the worlde shal fall into confusion, & nature shal erre, rather than the Church shall come to errour in that doctrine of the saluation, which shee doeth teach her children. And good reason: for her vnderstanding is higher than the vnderstanding of all nature: for it is the vncreated vnderstanding, the holie Ghost, God himselfe, which doth gouerne the same immediatlie. And for the Churches sake, heauen, earth, & all Nature haue bene made, and do consist: without whose prayers, the frame of the whole world could not stande one moment.

The

The Angels themselues (as S. Paul saith) are Heb. 1.
all to minister to them which receiue the inheritance of saluation, which are the children of the Church.

But I will no further open the priuiledges of Grace, the heauenly and liuely comforts which the children of the catholike Church haue. The catholike Church is the onely fortresse impregnable; the wiseman to her will haue his recourse, and shalbe saued.

She is the strong fort of the cittie of God, Genes. 27.
founded vpon the rocke, which cannot bee vndermined: fortified by the invinsible
force of the holie Ghost, garded by heauenly
armies, which are camped round about, cō-
passed of all sides vvith the fauour of the
almightie. She is the true earthlie Paradise,
where the tree of life is planted, which all of
her house may freely vse, & thereby receiue
nourishment of life euerlasting. Shee is the
true house of God, where he doeth dispose
his graces, and all his goodes and the soue-
raigne felicitie. And who euer can tast of the
fruit of the same Catholike: he shall finde
himselſe happie, and shall perceiue in that
he is a Catholike, he is as it were weeded out
of himselſe to be transplanted in God: and
being lost in him selfe, he shal finde himselſe
grat-

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grafted, and rooted in God, in whom he shall stand more surely, more liuelie, more happie, and be more his own man, than standing in him self: wherevpon his soule shall be filled with true, sound, perfite, soueraign, diuine, and euerlasting ioye.

I doe not call in question whether the catholike Church be visible, nor where shee is being a societie, not of Angels, or of soules separated from the bodie, but of men. She must necessarilie be visible, that one may say there is the Church, pointing to her with the finger, and shewing her to the eye: otherwise (saith S. August.) no man could be assured of the vnitie, in the which men must necessarilie enter, and holde them selves, to the end
 ” they may be ioyned to the head & communi-
 ” cate with al the other members thereof. And
 ” our lord should in vain haue bidden men
 ” resort to the Church, and obey it, if it were
 ” inuisible to the face of the whole worlde,
 ” so that she can not by any manner of waies
 ” be hiddē, nor darckned in the earth, no more
 than the sonne in heauen. Yea (sayth S Iohn
 Chrisostom) *it were more easie to put out the
 light of the sonne, than to darcken the Church.*
 And those which say that the Church which
 was planted of the Apostles, and did lighten
 the

August. 1.
 & 2. in Io.

S. Chryl.
 ho. 4. in cap
 6. Efs.

the Gentiles, is no more extant, & that she is lost many a day agoe; and that straight after the Apostles she was eclipsed of her light, and became an Apostata, in such sort as the worlde is entered in to darknes as before: & those which doe compare her to the Synagogue in the time of Eli: those (I say) are verie impudent, and their impudencie can not be heard with out indignation, for that it is contumeliouse to the sonne of God: as if the sonne of God (which sayd, that he is the light of the world, and that he came to renewe all, to destroye the workes of the deuill, and to dispossesse him of his raig) had not done that which he promised, nor that which he came for: and as if his light had bene as a flash of lightening vanishing away, and not as a sonne rising, to chase out effectuellie the darknes of the world. This is a most vile and shamefull abasing of Christs honour and estimation: this is to take from him the deserued inheritance of all Nations, which GOD the father promised vnto him: this is (as it were) to spoyle him of his dignitie and the royal scepter, and to plucke him downe from his throne, & to take from him his royal Diadem, which the father gaue him, and

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to make, that GOD hath not kept his promise. They vvvhich vse these vvvoordes are not in the Church them selues sayth S. Au-

August. in Iustit. *Thou sayest, that the Church is not ex-*
Psalm. 121 *tant, because thou art not in her.* Look vvell

» to the matter: thou art not in deed in her

» but she is and shalbe extant, though thou

» art not. All that the scripture doth teach
Numer. 20 fighteth against this impudent saying. It

3. Reg. 8.

Math. 18.

Act. 15. 18

& 20.

1. Tim. 3.

Pla. 18.

Esa. 2.

Dan. 2.

Mich. 4.

Math. 7.

hath bene foretold that the glorie of the se-

cound house of GOD shalbe greater then

the glory of the first: that she shall reach

from one sea to an other: from the Orient

to the Occident: that she shal fill Asia, Af-

frica, Grece, Italy, all tounes, all nations,

and the Iles farre off: and that the sauour

shal make as it vvvere nevve heauens, and

new earth: so that the Sinagogue in com-

parison of the Church is no more then

one starre in comparison of the Sonne, and

had but fevv litle spartles of that light wher

of the full brightnes is spred vppon the

Church. *Origin saith*, that the first signe

giuen to Gedon of the flyse only deuved

from heauen, the earth round about re-

maining all drye, did prefigure the Si-

nagogue: and the second signe of all the

earth be-deuved, the flyse continuing

drie

Iud. 6.

drie did prefigurat the Church. *In Daniel* Dan. 2.

also, the Church vvas prefigured by the litle stone cut from the mountaine vvithout hand of man, the vvhich hauing broken the Image of Gold, of Siluer, of brasse, of Iron, and of clay, vvhich did represent the Empires of the v world, became a great mountaine, & did fill the whole earth, where vpon saint Augustin doth argue against the heretikes: If the Ievves be sayd to be blinde for not hauing seene the stone being but litle what blindnes is that in them which can not see the same being a mountaine? so those (saith he) which denie the Church disperfed through the world, doe not stumble against the litle stone but against the mountaine.

Esaie expressely fortold, that the Church shal be as a mountain manefestly, lifted vp a-

Ela. 2. 54.
66.

about the mountaines whervnto al nations shall resort: which our *Sauour* him self confirmed, saying that his Church is a citie set on a mountaine which can not be hidden, what shal I say more (*saith S. Augustin*)? the Church, is shee not manifest? doe not wee shew it with our finger? and those that doe not see so great a mountaine, be they not blinde which against the shining candle, put in a candelticke do shut theyr eyes? *S. Ber-*

Matt. 5.

nard

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nard writeth elegantly hereof against heretikes of his time: the stone cut without the hande is become the mountaine filling the worlde; and thinke you (saith he) that it is within your dennes? this is to calumniat all the vniuersal world. Thou maiest easilie see the citie set vpon a mountaine, the Church catholike which can not be hiddē. Moreouer S. Augustine saith, that by Gods prouidence it hath bin so disposed, that the testimonies of Iesus Christ are obscure in the olde Prophets, but those of the church are manifest, to the end that men should haue recourse to the church for counseil, to learne of her their saluation. And hee sayeth further, that the Church sithence the Apostles time hath not onely not lost any part of her light, but also hath alwaies augmented the same, still proceeding and encreasing, as the new moone from smal light to a greater. If any one (saith he) doe not perceiue the moone in the first poynt of her increasing, one might excuse the weaknes of his eyes: but he that doth not perceiue the same in her fulnes, that man is starke blinde. From the time of the Apostles, when the Church did not shew as yet very much her face vpon the earth, simple men were deceiued by false teachers, saying: here
is

Aug. in
Psal. 101.

OF CATHOLIKE RELIGION. 65

is the church, here is Christ, wounding (as it were in the darke of the moon) simple and plain meaning folke: but now how blinde is he that erreth in the ful moon? Pope *Leo* the *S. Leo*: first, *S. Hilarie* and other auncients, which liued in the maine course of mightie heresies *S. Hillarie*: doe vvitnesse, that the Church vvas neuer darkned sithence the Apostles, by the infection of heresies. The church (say they) may be diminished in the Globe of multitude of children, but not in light & cleannes: much lesse by the persecutions of tyrannes: for (as saith Tertullian) *the blond of Christians is the seed of the Church, and euery martir is as the graine of wheate falling on the earth*, which bringeth foorth manye. Poore Cicero searching the soueraigne God, complayneth *Cic. l. 2. q. 28* saying, by the dissention of Philosophers wee are constrained to bee ignorant of our Lorde, and can not know which is hee that wee ought to worshippe for Lord and gouerner of the worlde. This can not bee sayde of the Church, the contradictions vvhich Heretikes doe make against her, doe not darken her, but make her rather better knowne, & (as Vincentius Lyrinensis saith) *Vinc. Lye* doe scoure her and make her brighter, giuing occasion to Catholikes to vnderstande cleerelic

cleerlie and feruently that which before they beleued couertly and coldly. And it is certain that the church had more knowledge of God, in some certaine articles in the time of S. Augustin, then in other times before: and in the time of S. Bernard, then in the time of S. Augustin: and at this daye more then she had since the time of the Apostles: so that there is now none that seeth not cleerly in the light of the Church, except those whose eyes satan hath put out, and vvhich are willingly blinde: sith all now doe know where is the cheire of S. Peter, the Church Catholike, Apostolike and Romain, vvhich hath the name of Catholike, the succession of Bishoppes sithens S. Peter to this day, the consent of people and nations, and manie other wel-knownen markes, which doe distinguish the same from all false religion, of panims, of Iewes, and of heretikes, and doth make it sufficiently euident, that none can be excused, neither those that do depart from her. I will not here set downe all the markes of the true Church, as if this present treatise were to that ende, but I shall touch only some few.



TWELVE MARCKES OF *the true Church.*

THe first marke of the true Church is the name Catholike; which although all heretikes would pretend to be theirs; yet neuer could they obtaine thus much, (*sayth S. Augustin*) that if a Pa-
nime demaunded of an heretike the place where the Catholikes doe assemble them selues, he durst not shew his owne Synagogue. And *S. Ciril* sayth, if thou goest in a cittie, doe not aske where is the Church, nor where the house of God is: for the heretikes say that they haue the Church, and the house of God: but aske where is the Catholik Church, for that name Catholike is proper to the holy Church, mother of vs all, that are of right beleife: and an heretike would be mocked and laughed at to shew his Church for the Catholike. *Pacianus* hath treated of this point expressely where he saith: Christian is my name, Catho-

*S. August.
lib. cont. epi
fund.*

*Cyrl. cat.
18.*

D

like

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like is my surname : that doth name me, this maketh mee knowne : the name catholike is not deriued of any one man : it doeth not founde any thing of an heretike : it is not referred to any particular Author, it agreeth to the principall head and bodie of that tree, vvhose braunches being cut off, are the sectes of heretiks: but the tree it selfe liueth, maintained by his roote : and continueth alwaie the same, which is all one whole bodie, and called Catholike: but euerie heresie taketh the name of some one which is the authour thereof: where vpon S. Athanasius against the Arrians sayth: *Christian people neuer tooke their names of their Bishoppe: no, we are christiāns, & so named, not of the Apostles them selues, but of our lord in whom wee haue beleeued by the voyce of Bishoppes and Apostles. Those which haue taken their faith of others are by good right surnamed from the chiefe of their heresie.* Lactantius saith, *the only Catholike Church is that which keepeth the true worship of God: this is the fountein of truth, the house of faith, the temple of God, in whom if any doe not enter, or from whom if any do depart, he cutteth himselfe off from hope of life, and of euerlasting saluation: but euery sect of heretiks doth pretend that the Catholike church is on their side: how be it*

Athan. ser.
2. cont. Arr

Lact li. 4. c.
30.

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it bearing the names Marcionites or Arrians, they are no more Christians, they haue lost their name christian in taking strange names of men.

Likewise Iustine the martir. S. Ireneus S. Iohn Chrysostome. The sectes (say they) be called of the name of the arche heretike, but to vs, no man hath giuen a name: faith it self which is catholike surnameth vs so: and S. Ierome, if thou heare those which are called Christians, to beare a name, not of our Lord Iesus Christ, but of some other (as Marcionites, Valentinians) know yee certainly that they are not the Church of Iesus Christ, but a Synagoge of Antichrist.

S. Chris. ho
33. in act.
Apost. Iust
mar. con.
triph. S. Ire
l. i. c. 20.

S. Hierom.
cont. Lucif.

Now you poore abused Lutherans and Caluenists, behold the horroure of your bottomlesse pit; you are no more christians, and you haue no part in the saluation by Iesus Christ. All auncient Fathers do witnesse with one consent, that the onely catholike is in the church of Iesus Christ, and all that bear the name of one particular man be heretikes, and excluded from the kingdome of Iesus Christ. Those witnesses can not bee reprooued: and this is one marueilous iudgement of God against heretikes, and a comfort for the catholikes: by the Creede of the Apostles, it is a necessarie consequens, that any church (if it be a true) must needs be

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Catholike : but there is not a societe in the world, which doth possesse the name catholike, saue only the Roman Church. All others wil cal them selues, *Arrians, Lutherans, Caluinefts*, the *reformed Church*, *Gospellers, Protestants*, and such other kinds of speaciall names as they haue : but Catholikes doe not so, for in all parts of the world (where the name catholike church doth founde) it is intended and vnderstood, to be the Roman Church, yea by the heretikes them selues. A mā that passeth by *Genena* being asked what he is, if he answer, I am a Catholik is taken of no mā there for a *Caluineft*. Seeke not here to blynde your selues against so manifest a trueth : but forsake both the sect, and also the name of these wicked deceiuers, the Archeheretikes of this time, which will draw you with them selues into their bottomlesse pit of euerlasting dānation, if you do not enter again in to the Church and mount vp in to the firmament of Catholikes.

2 The second marke of the true Church is the *succession of Bishoppes* sithence S. Peter, to this day, which neuer hath bene interrupted; the which succession the fathers haue alwaies obiected against heretikes of their time as an invincible argumēt, for euē as to the

the propagation of mankind, mariage is necessarie: so to the procreation of the children of god according to the spirit, the order of priesthood is instituted, which can not be continued perpetuallie, but by spirituall propagation from those priests vvhom Iesus Christ did first institute. It is not so of kings, as it is of priests, for if all the kings of the earth should faile at once: the people might creat new. But if all the priests of the world should happen to faile: it is not in the power of all mankinde to make new. Their institution is diuine, and not humain. Iesus Christ him selfe must come again in person in to this world for to institute som new. *S. Irenius* sayth, that by this succession all heretikes be cōfounded: for neuer heretike could shew his next predecessor in communion of doctrine. And to proue that the Romā Church is the true Church, he reckoneth the Bishops of Rome from *S. Peter*, vnto *S. Eluther* the Pope of his time, which was the tvvelueth. *Tertullianus*, *Eusebius*, *Prosper*, *S. Hieronimus*, *S. Augustin*, *Epiphanius*, *Optatus*, and all the auncient fathers haue vsed this argument against heretikes. *Tertullian* sayth, shew the beginning of your churches, & the orderlie succession of your Bishoppes deriued by suc-

Ire. li. 3. c. 3

S. August.
epist. 105.
in psal.

August.
cout.ep.
fundam.

Optatus
lib.2.

Epiph.h.27

cession from some one of the Apostles as we doe shew the orderlie succession in the Romain Church from *S Peter*. Account (sayeth *S. Augustin*) the priests sithens the state of *S. Peter*: and look in to that order of fathers which haue succeded one an other: and you shal finde that the Romain Church is the same stone, that the proud gates of hell can not vanquish. And he saith further, that the succession of priests in the Roman Church by one continual line holdeth him in that Church. Likewise, *Optatus*, Shew (sayth he) *the first begining of your chayer, you which will chalenge the holy Church vnto your selues.* And *Epiphanius* hauing orderly recited the names of all the Bishops from *S. Peter*, vnto *Siricius* then Bishop, which was the thirtie eight, he addeth: *Let no mā meruail if we be so exact in this recital, for by these things the euident truth of the Church doth alwaies shew it self.* If then those auncient fathers haue so greatlie esteemed that continuation of twelue, tvventie, or forty souerain bishops, successors of *S. Peter*: how much stronger is that argument at this day for vs which shew the continuacion of more thā two hūdered thirtie three, without exception. This argument is insoluble: and all the heretikes of the world can not answer the

the same, for the Church can not be without priests, nor without Bishops and pastors. There must needs be (as S. Paul sayth) some for the edefying of the bodie of Iesus Christ, Eph. 4 vntil he come to iudge the worlde. And (as S. *Hierome* sayth) the Church which is S. Hierom without priests is not a Church: and none can be priest, if he be not ordeined by a Bishop, being successor of the postolike pristhood. This marke is not only most certain, & most euident, but forcible to know the true Church, for where the succession of priesthoode is, there is the succession of doctrin: *Moyse*s, the *Prophets*, our *Sauour* him selfe in the Gospel doth affirme the same. Deut. 17. Math. 2. Now then, we shew the succession of priesthood of the soueraign Bishop of this time, by ascending frō predecessor to predecessor vpward, vntil we ariue at *S. Peter*, and enter as it were in to the side of Iesus. Your *Caluin* Calvin, feing him selfe by his argumēt so intangled that he could not slip away, he striueth, he wringeth him selfe, he tourneth and tosseth, he broyleth with great rage, as he speweth out a whole flud of iniures against Popes, priests, and Bishops. Oh the madde dogge, feing cleerlie that succession is a very certain signe of the true Church, to which

he could not answer, whereby he is proued to be a deceiuer sent of the deuil: he casteth from the poysonful pit of his harte, iniuries sufficient to darken the heauen. O ye Lutherans, and Caluenists, if you be capable of reason if you may be taught by the holie Ghost, if you be touched with the desire of your saluation: then examine you vvithout passion this argument: harken to that which your own consciences shal teach you, and be ye not enemies to your own saluation. For sithens that you haue not the order of priest hood from any Bishop, successor to the Apostles: you are out of the communion of the Church of I E S V S Christ you be without Church, without priesthood, and without any mediation towards God: for that you haue not any preist of the order of the Mediator. Your ministers be those that *S. Ciprian* speaketh of, vvho vvithout lawful calling, without gods ordinance, without ecclesiastical order, doe appoint them selues to be head ouer rash men, take to them selues titles of Bishops: and like apes, they resemble mens actions and them selues being not in the Church counterfeit the face of the Church arrogating to them selues her authoritie, & truth, blessing others, being them selues

S. Siprian
lib. 4. ep. 9.

selues cursed of God: promising life, being theselues dead: calling vpo god, being blasphe-
 mers: administring priestthood, being the
 selues prophane: presenting theselues to the
 altar as intercessors to God, being the selues
 sacrilegious, and prouokers of gods wrath:
 their preaching is not preaching, but preua-
 rication of the word of God: their priestthood
 is not pristhood, but a seruise of the diuell,
 and ministrie of Antichrist: for Apes be al-
 wayes Apes, and neuer shalbe men: and he-
 retikes alwaies heretikes, how so euer they
 doe counterfait, and neuer shal be Catho-
 likes, except they enter again in to the bosom
 of the Church, where the lafull succeffion
 of pristhood of the Apostles doeth remaine.

The third marke is *Antiquitie*: for euen as
 the good seed was sowed in the field by the
 housholder, before the cockle by the enemy:
 so it is certaine, that the true church is more
 auncient the the false. Now, that the catholik
 Apostolike, and Romain Church is the same
 that Iesus Christ him selfe hath instituted,
 & more auncient then all the sects of hereti-
 kes, this argumēt wil forse them to confesse.

In all notable chaunges of religion six
 things are to be marked: the *Author*: the *new
 opinion*: the *time when it began*: the *place where*

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it began: the *Impugners* that it had: the *small*
number of folowers when the same began to
make her separation of communion from
the religion that it did forsake. First, wee
know that the author of the heresie of *Arrius*
was a priest of Alexandria named *Arrius*; of
Nestorians a Bishop of Constantinople named
Nestorius: of *Lutherans* a monke of the order
of S. Augustine named *Luther*. Secondly wee
knowe that the new doctrine of *Arrius* im-
ported, that the son of God was a creature:
Of *Nestorius*, that there was two persons in
Iesus Christ: Of *Luther*, that the Eucharist is
not a sacrifice, and that man is Iustified by
that only special faith which he hath of his
own iustification. Thirdly wee know that
the sect of *Arrius* did begin the yeere of our
Lord 324. that of *Nestorius*, the yeere of 431.
that of *Luther*, the yeere 1517. Fourthlie wee
knowe that the *Arrianisme* did beginne in
Egipt: the heresie of *Nestorius* in *Thrace*:
that of *Luther* in *Saxonie*. Fiftlie we knowe
that the *Arrians* were Impugned by Pope
Syluester, by the *Councel of Nice*, by *S. Atha-*
nasius, by *S. Hillarie*, & many others: the *Ne-*
*storian*s by Pope *Celestin*, by the councel of *E-*
phesus, by *S. Ciril*: & many others: the *Luthe-*
rans by Pope *Leo the tenth*: by the *Councel of*
Trent

Trent, by all vniuersities catholikes, and by many Doctors. Finally, we know that in the beginning when al those arch-heretikes did separate them selues from the communion of catholikes, they were small in number, & that euen then the catholikes were dispersed throughout the worlde in infinite numbers. None of all those things can be obiected by the Lutherans and Caluenists against the catholikes. First they haue neuer obiected vs, the author of our faith contrary to theirs: neither haue they named vs after any particular man, which they would verie willinglie haue done if they could. Secondly they doe not shew the beginning of any our new doctrine, if they ascende not vp to the Apostles whose noueltie is ours, and is our antiquitie against all heresies. They are not also able to shew anie time certaine of our falling from the Church: nor the place, neither where it should haue begun, nor those which did impugne the same, as new: nor that any councils haue bene celebrated against her: nor finallie that this our Church catholike, Apostolike, and Romain, did separate it selfe from some greater, that was before, in such sort as those which did communicate with the Romain Church vvere
few

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few in number, and that the rest of Christians were farre more greater. For it appeareth by the epistles of S. Gregorie the Pope which he did write to the bishops of the east, of Africke, of Spaine, of France, of Italie, that almost all the Christians of the worlde did communicate with him. Now it is a thousand yeeres past sithence S. Greg. and the doctrine of faith which he did teach, is the same that the Church doth teach at this day.

- 4 The fourth marke is *continuance* without being interrupted. It is foretold in Daniel, that the raigne of the Church shall neuer be dispersed: and in Saint Paule, that heresies can not long stande: the Church beeing like the brightnesse of the firmament which shineth in perpetuall eternitie: Heresie is as a Comet conceiued of the vapours of the earth, whereof the flame ceaseth so soone as his earthly nourishment doeth fayle. The Church in an other sorte is as a continuall flud which can not drie. Heresie is as a floud of tempest which presently doth faile: whereof S. Augustin sayth: Be not you (sayth hee) amased to see the flouds swelling and roaring for a time. It is a vyolence of water which runneth downe, and shall cease very soone; for the same can not long continue:
many

Dan. 9.

2. Tim. 3.

many heresies be alreadie dead, they haue run in their channell as long as they could: they be slidden awaie: the rootes bee drie and hardlie shall one finde the marcke where they were. It is very certain that the Church catholike, Apostolike & Romain hath continued since the Apostles in her visibie brightnes vnto this daye: vvhich thing if heretikes doe not fullie graunt, yet doe they confesse that those things which they blame in the same, were alreadie brought in before a thousand, or twelue hundred yeeres. But what heresie hath euer lasted any thing near that time? yet I will confound them by this argument: Before that Luther did start vppe, besides the Romaine Church, there was not in the world but these religions, *Paganisme*, *Iudaisme*, *Machometisme*, and the reliks of *Nestorianisme* in Grece. But it is certein by the confession of Lutherans & Caluenists them selues, that the Church of Iesus Christ was not in any one of these sectes; whereof it foloweth that she was in the Romain church, or els quyte extinguished in al the world, which can not bee. Truelie this marke of the true church is famous: for sythen *Theobutas* and *Simon Magus* the first Archeheretikes vntill Luther, two hundred diuers

diuers heresis haue had their course, where-
 of some were vp-holden by very mightie
 Patrones, by Emperours, by kings, by
 learned men, making innumerable bookes,
 out of the which a man would haue sayde
 that they could neuer be blotted. And not-
 withstanding, by the wonderful prouidence
 of God they be so weeded out of the earth,
 that there remaineth nothing at all, neither
 of the followers, nor of their bookes, nor of
 their doctrine, nor any signe at all, but that
 which is founde in the bookes of catholikes:
 who if they had not written their names
 in their bookes, wee had not knowen that
 such Heresies had euer bene in the worlde:
 and there is no doubt but the floudes of
 heresies of these times will also slyde awaie
 shortly.

The fift marke of the true Church is the
largenesse of the raigne. And this marke is ve-
 rie euident in the Catholike Church, the
 which doth fructifie throughout the vniuer-
 fall worlde in both the hemispheres: And
 the sunne doth not streache his beames fur-
 ther then shee. I know well that shee hath
 not the temporal regimēt of external Iustice
 throughout the whole world: but shee hath
 euery where obedient childrē. So that there

is no tonge, nor people, nor climat of countrie inhabited, where (if perhaps the most parte be not catholikes) yet at the least there are some. I say some notable number; which assemble them selues in the Church & communicate Catholike in the Sacraments of the Church: among the *Turkes*, among the *Persians*, among the *Tartarians*, among the *Panymes*, throughout the compasse of the earth: for the Catholik Church is not restrained within the bonds of *Italie*, *Fraunce*, *Spain*, *Germany*, *England*, *Polland*, *Rome*, *Hungarie*, *Greece*, *Siria*, *Armenia*, *Ethiope*, *Egipt*, and other cuntries whereof the names are wel known vnto vs, and where the Catholikes be in infinite number: but shee doth spread her selfe in to the new world, and in all those foure partes of that new world, vvhether she hath many Churches, without mingling of heresies: of the East syde in the *Indians*: of the west side in *America*: towards the north in *Iapon*, towards the south in *Brazilia*: what heresie is that, that euer had such largenes? As for the sectes of Lutherans and Calvinists, they haue not passed in Asia, nor into Africa, nor in to Grece, nor in to many prouinces of Europe. Yea euen in the verie springs of mischief in the north, where heresies

S. August. resies haue most might, there are not two
 lib. de pasto townes neighbours possessed of one self sect.
 ca. 8. & lib. All heresie is as a serpent. A serpent neuer
 de vit. cre- departeth farre off from his denne. And S.
 dendi cap. Augustine sayth very well that the Church
 14. & 17. is euery where, heresie also euery where: But
 the Church is one and the self same euery
 where, where as heresies be not the same
 euery where: but be of great diuersitie, the
 one not knowinge the other. Wherof it
 doth appeare (saith he) that none of those is
 the Catholike Church. And he compareth
 heresies to boughes cut from the vine which
 abide in the place where they fall without
 fructifying: where as the Church is the liuelie
 stocke, which doth bring fruit in all her
 braunches throughout where soeuer shee
 doth extend herself.

- 6 The sixt mark is the *conquest of the world
 by efficacie of doctrine*, which is the doctrine
 of the true Church, being liuelie, mightie,
 more pearcing then any two edged swoord
 & conuerting effectually the soules to God.
 The Ppilosophers (sayth S. *Athanasius*) with
 loftines of learning, and magnificencie of
 speech could neuer perswad any one citie to
 take their laws of them, for that (saith he)
 their doctrine was dead and without force,
 and

and their speech did not proceed of the spirit of God, but of the spirit of man. Neither did any man euer read that the Heretikes conuerted Idolators or Iewes to the faith.

Their care (saith Tertullian) is not to conuerte Tert.lib.de
strangers to Iesus Christ, but to peruert his do- prosc. her.
mesticals, & those which be already gottē to him:
not to giue life to the dead, but to giue deadly
poyson to the liuing: not to lift them vp which be
on the ground, but to make them fall that stand
upright. The efficacie of their doctrine is not
 to edifie, it serueth but to destroy, & this marke
 doth shew it selfe very openly in these our
 daies. Here is now the verie large haruest
 of the new world in ripenes. It behooueth
 to send workemen: but from whence doth
 the Lorde of the haruest take them? The
 Church catholike, and heresie making both
 profession to be of Iesus Christ, their dueties
 are, to increase the household of Iesus Christ
 asmuch as they can, by conuerting the in-
 fidels to the faith. This notwithstanding be-
 cause I E S V S C H R I S T will not be planted
 in the hartes of strangers by other handes
 then of his deare spouse, therefore the catho-
 likes onely are they which preach the Gospel
 to Idolators, and gaine them to Iesus Christ.
The Heretikes haue neuer drawn the least

prouince from Paganisme to Christianitie;
 when we haue conuerted the to Iesus Christ
 the heretikes come afterwarde to deceiue
 them. But men see that God doth not pimit
 the worke of conuerting them, to any other
 then to his true Church: as we being those
 onlie which be the fishers of men; those
 alone which draw the soules of men from
 the sea of infidelitie, to the shoar of Chri-
 stianitie. The heretiks neuer throw their nets
 in sea, but after that wee haue put the fishe
 vpon the shoar, then they put all their glorie
 to rob & carie away some litle fish, as thieues
 and not as fishers. Euen so the *Gothes* being
 already made Catholike, demanding Catho-
 like Bishops for to gouerne their churches,
Valence sent them *Arrians* for to subuert the.
 The cause why the heretikes can not conuert
 the infidels to the faith is, for that pro-
 pounding the scripture, they doe not pro-
 pound the true sense which is properlie the
 svvorde of the spirit. The vvordes of the
 scriptures are but as the sheath which holds
 the sworde of the spirite. They then fighting,
 not with the sword, but with the sheath
 onlie, it is no merueil if they doe not pearse
 the hartes of Infideles. Besydes that the he-
 retikes and Idolaters belonge all to one self
 maist-

Soc.l.4.c.

27.

Soc.l.6.c.

37.

Theod.l.4.

maister: But in the Romain church, not onlie at the beginning, but euen at all times this efficacie hath bene found. This is the Romain Church which did first conuert the Englishe men to the faith in the time of S. Gregorie the Pope: This is the Romain Church which did conuert the Saxon, and the vvhole cuntrie of Almaines, in the times of Pope Connon, & of Pope Zacharie: This is the self same Church that conuerted the Vandales, Bulgarians, Sclauonians, Polonians, Danes, Norwaies, Hungarians, Morauians, with infinite kinges & people. And it is not past two hūdred yeares ago syns that one only moūck *S. Vincent* of the order of S. Dominike did conuert to the faith 25000. as wel Iewes as Sararins. It is in our time that the new world receiued the faith of the Romaine Church. And it is not many yeares ago syns that some Turkes & some Iewes were baptized at Rome and other places in the Romain Church. The Lutherans and Caluenists can not boaste them selues to haue conuerted to their sect neither Pannims nor Turkes, nor Iewes, where vpon it doth appeare that they be of the spirite of the deuil, sithens that all their force is no maner of waye to get the Infidels, but onlie

to destroy the Christians.

- 7 The seauenth marke is the *conformitie of doctrine with the Primitiue Church*. Now that the auncient fathers did teach the same doctrine that wee do at this day, and condemned for heretical that which we condemne, their bookes beare witnesse thereof, of the which I will saye further, that who so euer readeth them shall necessarily frame to himselfe a catholike spirit, and shall neuer after drinke the venim of any heresie. For all these fathers, as they were well instructed vppon what states the Holie Ghost doth rest himselfe: so doe they breath out nothing but humilitie, abatement of presumption, abnegation or denial of them selues, a soueraigne reuerence to the Church, a perpetuall flame of charitie, and a care of spiritual vnitie, and as a man might saye, an indivisibilitie with the Church.

- 8 The eight marke is *holmes of doctrine*, (that is to saye) when the profession of doctrine doth not contain any falsehood concerning matter of faith, nor iniustice concerning manners: by the vvhich marke, it is conuicted that there is no true Church in the world but the catholike Church. For there is not a sect in the world be it of the Panimes
Iewes,

Jewes, Turkes, or of heretikes as well olde as new, but it doth conteine in her doctrine some manifest impietie, or some iniustice directly contrary to reason, as the sect of Calvin doth make God author of sinne: and as much the cause of the treason of Iudas, as of the conuersion of S. Peter: and doth teach that the christiā can not do any good worke. Besids that, al their writings be impugnours of chastitie, of virginitie, of Religion: in-veihing against fasting, against Vowes, against all orderlie deuotion in the Church: establishing all vice: prouoking to dispaire: and laboring to extinguish the seede of immortalitie in the hartes of men. But the Church catholike is perfectly holie and immaculate in her doctrine: shee doeth teach many things in her misteries aboue reason, but nothing against reason: she doth teach to auoide sinne; she doth correct transgressors, shee doth comfort the penitentes: shee doth exhort all her childrē to walke holilie, iustlie, religiouslie in all her waies, and to haue their verie thoughts holie, purging, illuminating, & making them perfect for to present them holie to God. Come (sayth S. Augustin) to our Churches, there is nothing set forth to see, or to follow which is impos-

fible, nothing vniust, nothing impure: there be insinuated the commandements of the true God, or his marueiles declared, or his gifts prayed: or his graces demaunded. And there is no perfect ioye nor true consolation in the worlde but there: for that there is not any remission of sins in the world but there.

- 9 The ninth marke is *holines of life*, aswel in Priests as in the people. I know that this marke although many do cauil at it, yet is it forcible, & more notorious in catholiks, than in all the sectaries of the world. S. Chrysstome sayth, *that all the kindes of Iustice that the seruants of God haue in trueth, the seruants of the deuil may haue the same dissimulation. The deuil (saith he) hath his meek men, & his humble men: he hath his chaste men: his almes giuers: his fasters, and all kind of goodnes that God hath created for the saluation of men. The deuil hath brought in the same kind for to deceiue the: to the end that between the true good & the good faigned there should be a confusion, by the which the simple not being easilie able to discerne the true good fro the good faigned, whiles they searching the me of god, they light vpon men of the deuil: & there is not any thing but only charitie, that the vncleane spirit cannot counterfait. All apparance of Iustice is found in deceiuers except only charity*

erty which is not found but in the only seruants of god. The holy ghost hath reserved to himself only this vertue of charitie, in such sort, that by no other action of Iustice a man may so wel discerne where the holy ghost is, as the vertue of charitie.

Al heresies at the beginning come masked with a superficial holines, which for that it is not the spirit of God, can not soundlie be there settled. And as the Ape learned by arte to holde the candle after hee hath stood some small while insteede of a candlestike, at the sight of a nut caste before him, leaueth all for to runne after it: euen so they can not long time indure without manifesting the spirit whereof they bee. And as their father was a murderer from the beginning, so they be come straight waies thieues, kindlers of discention, worse then Panimes and Barbarians, and aboue all other vices, Pride is to them peculiar: whereof S. Augustin sayeth: *In sundrie places there be sundry heresies, but one only mother pride hath ingendred the all, as also our onely mother the Catholike Church hath brought forth all faithfull Christians dispersed throughout the world.* Ioh. 8.

And all these heresies doe spring by accident of some euill occasiō. Egesippus speaking of the first heretike, saith thus, *then the* Egesipp. apud Eul. 1. 4. hist. ca. 22.

Theobutes

Aet. 8.

Tert. con.

Valen. Epip

her. 24.

Theod li. 3

Apoc. 16.

I. Coch. in

actis Luth.

1517. Luth

in ep. ad

Arg. l. cont.

Aug. & l.

de missa

sing.

church was called a virgin not being yet corrupted by adulterous doctrine, but one Theobutes for that he was denied a bishoprike, did begin to trouble and corrupt all things. It appeareth in the ecclesiastical historie that Simo Magus, Valentin, Marrian, Arrius, & all those old monsters did spring out from thence: for disdainning that others were preferred before them, they made a sect for to reuenge themselves, being eloquent and of great witte, and of those that S. Iohn calleth false Prophets issued out of the throate of the dragon: vn-cleane and deuclish spirites, practising the Kings of the earth. Luther witnessed his owne motiue in the first disputation against Echius, crying out, *this cause is not begun for the loue of God*: Him selfe hath written that willingly he would haue denied the presence of Iesus Christ in the Eucharist, if the scripture had not bene so cleare, for that thereby (saith he) he did see that he might do much hurt to the *Papacie*. He boasteth himselfe, that Kings, Princes, and Popes were not worthie to vntie the latche of his shoes: hee sayde that he would that they should holde him for a holie man whether men would or no: that he did not esteeme much a thousand *Cyprians*, a thousand *Augustins*: And for
to

to shew more plainely that his father is the king ouer all the children of pride, he sayth, that the deuill did teach him that the masse was an euill thing, & that perswaded by the reasons of the deuill hee did abolish the masse. His owne followers them selues, haue described him to be a man ful of a malicious spirit and without charitie. Erasmus sayth, that he was a manifest deceiuer, and that he did neuer see one of those which haue followed him that did amend them selues, but many impaired. One of his owne ministers writeth in this manner, to the ende that all the world may know that they bee not Papistes, and that they do not trust any whit at all in good workes, they do none at all: and hauing changed the spirit of humilitie into arrogancie, & redoubling their first dissolutions without fasting, without almes, they call that kinde of life an euangelicall life. Luther himselfe hath acknowledged that his owne disciples gaue themselves to be more reuengefull, more couetous, proude, vnmercifull, vnruilie, and much worse then they had bene, then vwhen they were Papistes. Which thing the principall Lutherans perceiuing, and that their corruption vvas chiefly caused for that they had taken away auri-

Cór. Gesa.
in Bibl. Lat

Eraf. ad
vulga.

Lut in Post
sup. euan.
adu.

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auricular confession, they were desirous to restore the same againe by way of policie: & for to constrain the people there to, they did present a request to the Emperour Charles the fiste, who refused to heare them, except they would vnite them-selues againe to the Church. His disciples Calvin and Beza did not so much as couer them-selues with sheepes skines, but being verie noon-deuils

Soto iu 4.
li. sent. vbi
de confess.
auric.

DEMONIA MERIDIANA haue painted out them-selues as Apostatas of nature, publishing their sinnes like Sodome and not hiding the same; hell it selfe coulde not cast forth more filth then the schoole of those abominable *Pentapolitaines* or *Gomorits*. They haue digged out of the filth the bookes of impietie and ethnicall corruptions which our fore-fathers had buried. They haue thereof made commentaries, and put them in french for to infecte there-with the world: And horrible thing, that they haue not bene ashamed to cal them-selues waldins, to write that they helpe them selues with empoisoning, with witchcrafte, with Magicke, and with the diuelishe art for to dispatch them-selues of their euil willers. I would neuer haue beleueed that Sathan had bene soe impudent, if I had not

Bez imag.

not seene the same in their bookes. They do reuile all auncient fathers with shameful iniuries, exalting the olde heretikes so farre, that they call S. Hierome a peruerse spirit, Cal.in har. and wicked : & IOVINIAN which was an euan. hereticke they call an holy man : and say, that S. Hierom and S. Augustin in that, that they did gain-say IOVINIAN were the selues heretikes. And it is a wonderful doltish follie in them whom they haue bewitched, that they doe not recouer any space of time, for to consider their illusions : and whereof it cometh that in their writings do appeare so many iniuries, such false accusations, and lyes, and not any light of Charitie, or grieve of scandal of their neighbours, turning al accidents of disorder in to mockery or marter of detraction, in their behauiours. The fabulouse goddess *Art* in Homer, did neuer make so many calamities as they haue made where they haue passed by. If their sectuaries seing their steps did cast their eies towardes them, for to consider by the motion of what spirit they haue burned our Churches, martired, cruelly our priestes, destroyed our houses, & committed a million of inhumanities, they should see that such thinges bee not the markes of the true church. The spirit of God
is

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is not in a tempest of wind ouerthrowing the mountaines and breaking the stones; it is not in a thundering commotion; it is not in fier which doth destroy where it passeth: it is in a sound of a spirit, calme, and gentle, woorking no harme nor ruine, but creating a new & reuiuing in such sort, as the scripture sayth that he did manifest himself to Elias. As for the Catholike people, it is too true that there be manie wicked, yet there are also many that feare God, loue their neighbour, and endeuor to keep them selues vndefiled of this world: which had rather lose their goods & their liues then the grace of God. The catholik people is as the grauge of a laborer full of sheaues of corne, whereof there doth not appeare to the eies but the chaffe: Yet if one come to threshe the sheaues and put the graine bare apart, there wilbe founde a good heape. I know men see not the good people goe to geather in troupes, but that the flud of corruption which hath swaie, hath ouerthrowne manie, and that it semeth, (as sayth the Prophet) that Sathan doth reape the field and gather the vines, and that God doth not but gleane or leaze after him. But yet I saye there be a good number which doe set them selues
against

against the euil, and continue stil standing vpright, holding them selues fastened to GOD and will be rather crushed to pieces then to seperate them selues from him: Who if they fall sometime by infirmitie, yet they rise againe quicklie, mainteining their custom of welldoing, and praying vnto God incessantlie that he will fortifie them: and when they must resolute them selues, will forsake all the respectes of the world for the honour of God.

As for our priests it can not be dissembled but that theirs be dreadfull scandals, and all good people haue their hartes wounded to see the disorders that be in them: those men that deserue high punishment haue there the highest honours, and the mindes of the common people, which are moued more by example, than by reason, doe fall by too much marking the maners of many Prelates. But what so euer confusion there be, yet are there some found not vnworthie, dispersed here and there, doing their charge with reuerence. The griefe is that the greater part doth surmount the better, and there are not to furnish euerie where. It is our parte to pray that when the Iudasles & traitors shalbe gone into their places, GOD
will

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will giue vs Mathiaſſes for to ſupplie their
 roomes againe. In the mean time, good or
 bad as we haue them we honor them, as mi-
 niſters and diſpenſers of the miniſteries of
 God. Wee know that we muſt alwaies make
 diſtinction betweene the vocation and the
 perſon. In the mines of golde and ſiluer, one
 ſhall not finde the golde all pure: there is
 but one litle veine vpon a grain of the earth:
 Yet men let not for that, to take that veine
 and leaue the earth. Now the gold and the
 ſiluer be the Sacraments of the vvorde of
 God: the earth is the corrupted maners. *The
 holines of the church coſiſteth not in the perſons
 but in the Sacraments* ſaieth Optatus. The
 Prieſtes for the reuerence of their prieſthood
 ought to bee as Melchizedech without fa-
 ther, vvithout Mother, vvithout genealo-
 gie, kings of peace and of Juſtice, that is to
 ſaye, all ſpirituall, all pure, all holie, with-
 out fleſhlie affection, as if they vv ere
 deſcended from Heauen, not ſubiect to the
 paſſions of men: if they be not ſuch, if they
 preach the good and doe the euill, they bee
 like the Carpenters of the Arke of Noe,
 which taking no care to ſaue them ſelues
 did not enter therein: or like the Candle
 vv hich giueth light to others and conſu-
 meth

Optatus.

Hebr. 7.

meth it selfe , or as the markes which shewe the way and sturre not from their place.

Noe did not cast himselfe into the water because of the vncleannes of the beasts which weare in the arke : so wee must not departe from the Church for the vices of men. If a sicke man should refuse the remedy of a Phisition , for that the Phisition him selfe is subiect to the like disease , were misaduised.

The grace of the Sacraments is not of lesse force for the euill life of a priest: and the diuinitie can not be impeached by the corruption of persons. If the beames of the sunne do not defile themselues passing by vnclean places, much lesse do the Sacraments of god which bee remedies purging al contagions.

A man must neuer ground his religion vpon the perfection of creatures : for that vvere Idolatrie. It is vpon the worde of God that hee must make his foundation. And I will saye more, that it was expedient for vs , to haue for our pastors, men taken from among men, which bee of fleihe and bloud as wee are , weake and vnperfect as wee, and can haue compassion on vs, for to distribut the Sacraments according as our weaknes doth require. If God had giuen vs angels for Pastors, they would haue required too great
per-

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perfections of vs. God hath giuen to priests the ministerie of his giftes. It is of priestes that our Sauour doth say, as thou hast sent me to the worlde, so I haue sent them into the world. I haue giuen them thy word, and I do not pray onlie for them, but for those which shal beleue in me by their word.

How contemptible so euer the person of the priest be, I consider God in him, and not the man: and honoring the contemptible man, in that he is the vicar of God, I honour God more, then if I honored a holie man which were perfect: because I doe it not for any other respect than for the loue of God: where as in holie man, it is the holines of life & the prerogatiue of vertues which maketh them venerable. To be short we must not onlie receiue Iesus Christ in his own person, but we also must receiue the holie Ghost in his Church: As Iesus Christ is the head, so the holie Ghost is the soule of the Church, and the chaire of Iesus Christ shal not haue lesse priuiledge than that of Moises. From Moises vnto the Messias, the Sinagogue alwaies taught the truth: so the chaire of Messias shal teach the truth, to the end of the world. The grace of the chaire is of that force, that the same doth constrain those to say wel which

do

do not well : but many in that chaire do the one & the other. For conclusiō of this mark: Among Catholikes there be good people, & all may be such, but among heretikes there be none good, nor none can be.

The tenth marke is *the glorie of miracles*, 10

which bee diuine operations surmounting the abilitie of all creatures, as to rayse the dead, to make the blinde to see, to helpe the lame, and to cure diseases which are naturallie incurable. And this marke is necessarie for to perswade a new faith, or an extraordinary sending, euen according as the scripture and all the fathers do teach. But neuer were there true miracles in the worlde but among the Iewes and the Catholikes: The Iews haue not had any, sithence Iesus christ. The Mahometists haue neuer made any: & Mahomet sayth in the Alcoran, that the miracles haue bene giuen to Iesus Christ, and the sword to him. The Panimes also neuer wrought any true miracles: those which they report touching an oxe & an Image which did speake, water caried in a siue by a vestal virgin, a rasor that did cut a whetstone, and such like, be all light toyes tending not to the viuification, or bettering of any creature, but be secret trickes which the diuels might ea-

Exod. 4.
Math. 10.
Ioh. 15.
Mar. vlt.
Hebr. 2.
Aug. li. de
viti. cred. &
22. de ciuit.
Dei c. 8.
Tert. l. de
pres.

Tit. Liuius
Cicero.
Val. Max.

Suetonius.
Cornelius
Tacitus.

filie do for to amaze and to maintaine in the folies of Paganisme. But true and liuelie miracles bringing founde comforte to men, neuer Sathan nor his angels, nor the false Prophets, nor the Panimes, nor the Heretikes haue euer done anie. Those that S V E T O N I V S and T A C I T V S haue written of Vespasian, that hee did make one that was blinde to see with his spitle, and heale one that was lame, and an other that had a drie hand, those be the myracles of Iesus Christ, vvhich those prophaine persons would rob him of, for to attribute them to their Emperour: and they themselues discover their theft by their owne writings. T A C I T V S doeth write that the saide blinde man saide to Vespasian, that he had in reuelatiō of the God Serapis, to come to him. Nowe the Panimes, vvhich had not yet hearde then of I E S V S Christ, did think that the Christians did worship Serapis, as it doeth appeare in an epistle of the Emperour Adrian to Seruianus consul, as appeareth in *Vopiscus* where he saith: that in the town of Alexandria they that worshippe Serapis vvere Christians. whereby one may see that the Author of the healing of the blinde, was the God of the christians. The cause of the error in the name

Serapis

Serapis cometh of that, that the throughout al the world, men talked of the miracles that Iesus Christ & his Apostles had done in Iurie, and the countries round about: and did not declare them according to the pure truth, as commonly things which be done in countries far off, be disguised and altered by them which report them: & the Panimes at all times haue ben rash and foolish to iudge of thinges to them vnknown, giuing for historie that which they did imagine, according to their darknes, as it appeareth euē by the scripture it self. Euen so the Sirians being ouercome by the Iewes, saide that the God of the Iewes was the God of Mountaines & that they must intrappe him in the valleis. Euē so *Rapsaces* did iudge that Ezechias had destroied the altars of the God of the Iewes, whē he destroyed the idols. Likewise the Liconians did call *Barnabas* Iupiter, & *S. Paul* Mercurie, for that he was the chiefe speaker. In like manner the Panimes in the time of the Apostles, vnderstanding that the Christians did worshippe Iesus Christ in the Eucharist, saide that they did worshippe *Ceres* and *Bacchus*. And aboue al the Panimes, *Tacitus* by his writings doth shewe himselfe to be a manifest sclanderer of matters,

3. Reg. 20.

4. Reg. 14.

Act. 14.

both Christian and Iudaical. But yet to take the historie, as if there vvere no errour in the name of Serapis, and that the deed were auerred in the person of Vespasian: it vvas not a blinde man in deede, nor a lame man indeed which were healed by Vespasian. For Tacitus doth write that the Phisicians assembled did saye, that the disease of those two were curable: that in the one the facultie of sight was not lost, and that the same might come againe, if they did take from him the impediments: As to the other, he sayth that it was easie to helpe his legges. Therefore if the diseases which naturallie might be healed, haue bene cured by the craft of the deuil; that is not a true myracle. And it is credible which Tertullian sayeth, that those diseases whereof the deuil, which did hinder in the one the vse of the eie, and in the other the vse of the legges, to the end that he might seeme to heale, when hee did cease to hurt, and to the ende that it might darken the true miracles of Iesus Christ, and of the Apostles. The true, certain, euident, and vnforged miracles haue neuer bene but in the Catholike Church, in the vvhich, at all times according to necessarie occasion God hath wrought them, in the beginning
in

Tert.in A-
pol.

in infinite number: but sithence, that heauenly plant hauing cast his rootes throughout the earth, and hauing no more neede of such vvatering, they haue bene lesse frequented, for that it is not for the benefite of the Church to haue so often miracles. And yet not withstanding for the space of these thousand yeeres there hath no age passed without miracles in the Catholike Church authentiklie witnessed, and without gaine-saying: as the myracles done by Tharasius, S. Malachie, S. Bernard, S. Frauncis, S. Dominike, and others, which haue made the blinde to see, restored hearing to the deafe, holpen the lame, and rayfed the dead. And it is not much more then a hundred yeares from S. Vincent, hee which did conuert 25. thousande Iewes and Sarasins, of whom 38. dead men were rayfed from death to life. Anthoninus which was of his time, hath written the same. And all the people, Christians, Iewes and Turkes did see the same. Of our time it hath bene written from the Indians newlie discovered, that Francis Xauier priest, a Iesuit haue healed some of the palsey, some deafe, some domme, some blinde: and rayfed one dead, and hath done other myracles, witnessing that hee was of

Antonin.
part. hist.
cap. 23

the spirit of the Apostles: And all those holie persons were catholikes. Many haue written that Caluin & other new heretiks haue suborned poore people for to counterfait themselves to be dead, to the end that they might raise them againe in the assemblie of people, for to authorise their impietie: the which counterfaiting to be dead, haue dyed indeede in the acte of their feyning, to the confusion of the deceiuers. In conclusion, the marke of the true miracles is not founde in any place of the world, but in the Catholike Church.

- 11 The eleuenth marke, is the vnhappie ende of the arch-heretiks, & of princes their protectors, and the prosperitie of those that haue defended the Church. I know howe much a man must leane or trust to his mark, I know that god doth often spare the wicked and doth fatten them with prosperities, and shew him selfe more austere and hard to his true children, to the ende to awake them again, & that they remaine not setled in the earth. Therefore our faith hath other sounde groundes sufficient vvithout authorising her by euent, which may haue by the will of God motiues vnto vs incomprehensible: and may happen sometimes vvith disadvantage (in respect of the worlde) to the true chil-

children of God, as rodde and fatherlie chastisements. But wee see ordinarilie that God doth shew him selfe so good a father, and so fauorable towards those which bee coragious to defende his Church, that ouer and aboue the most happie eternitie, which is assured vnto them, he doth reward them also temporallie: and strikes vvith ignominie and calamities, those vv which bee enemies to him. Among the Archeheretikes, Simon Magus caried by the deuill in the ayr, at the prayer of S. Peter did fall downe and al brused dyed shamefullie: Manicheus was slayde a liue by the King of Persia. Montanus did hang him selfe: Arrius being about to goe into the Church, sodainly dyed of an horrible death casting out his intrals: Nestorius vvas eaten of vermin. Luther dyed sodenly the same night that at supper he had tippled square, gossiped, and made all the companie to laugh. Zwinglius vvas slaine in vvarre against the Catholikes: Corolstadius slaine of a deuill by the testimonie of his own disciples. Caluin dyed yet more miserably. Among Princes, Iulian the apostata was slaine from heauen, and his bodie vvithout burning vvas swallowed vp of the earth, Valens burned a liue of the Arrian Gothes

vvhom hee had fauoured. Anastasius was stricken vvith thunder. Hunerick King of Vandals eaten with vermin. The 3. Herods, as also Nero, Domitian, Maximin and all the other persecutors of Christians be miserable dead, either by killing them selues, or being cruellie killed by their owne men. Contrariwise all the Emperours and Catholike kings which haue defended the church, haue bene glorious in the world: God hath made them triumph ouer their enemies, & hath giuen them their desirs. The examples of Constantin, of Theodosius the elder and yonger, of Honorius & of others, doth proue the same. So long as Heraclius vvas a good catholike, he prospered against the Persians: after that hee became an heretike, hee vvas unhappie and dyed miserable: Likewise Iustinian. And to be shorte, sithence that the Emperours of the east, did withdrawe them selues from the Romain Church, they grewe from daie to daie in decaie, waxing weaker and weaker till they lost the Empire. It is apparant that the Emperours of the Weste haue flourished more or lesse, according as their deuotion vvas more or lesse to the Church: As for Fraunce, vvee can not deny that euer it hath bene in greater glorie and
more

more redoubted to the world, then when it was a refuge to Popes: and hath neuer declined so much as when it hath bene against them. And of our kings, those which haue done most for the Romain Church, haue bene the most happie, most beloued of the people, and most dreadfull to their enemies. In our time, in the yeare 1531. the Catholike Suissers had fise battails against the heretik Suissers, and in them al the Catholikes did vanquish the heretikes: & making finallie a peace, in the first article, the heretikes did write this clause: that from thence forth they would leaue in peace their confederats concerning the poynt of their true indoubted and Catholike faith. And the Catholikes this clause: that they would leaue their confederats in peace touching the point of their faith, without adding these words *true, indoubted, Catholike*. In Germanie 1547. Charles the fise with a small number had a marueilons victorie of the Lutherans, which had an armie of more then threescore thousand men. In Fraunce the Catholikes haue alwaies for the most part overcome the heretikes, as at the battell of Dreuz, of Ierna, of Mountcounter, and seldome or neuer haue the heretikes in iust battell overcome
the

the Catholikes, neither in Fraunce, nor in
 Faunders, nor in Almaine, nor else-where;
 and wee shall see doubtlesse (with the grace
 of God) that those which at this daie put
 themselues in force to defende the Church,
 God shall crowne them vvith honour and
 glorie, & shall heape vnto them goods, pro-
 sperities, & temporal blessings, & shal cause
 his vvrath and all maledictions and shames
 to raigne vppon the persecutors, and vpon
 the secreete traitors which doe fauour He-
 resie.

- 12 The twelueth marke, *is the union of the
 members with their soueraigne head*, vvhich
 is the successor of S. Peter, in the gouerne-
 ment of the vniuersal Church. Our Sauour
 being desirous to giue vs suer and settled
 centre in the sphere of his church, from the
 vvhich all the lines of the doctrine of saluati-
 on should bee drawen to the circumference
 of the world, did choose the chaire of S. Pe-
 ter, that is to saye, the place consecrated by
 the seate and martirdome of Saint Peter, the
 vvhich by prerogatiue of honour he did ap-
 poynt to be head of the vnitie of his Church,
 making him, not his successor (for it is
 IESVS CHRIST him selfe, vvhich is al-
 waies the onlie true head of his Church, re-
 maining

maining vnmooueable and immortall, and vvhich neuer shall haue successor, making it fruitfull alwaies him selfe only, by his holy spirit.) But making him his depute, lieutenant, and vice-gerent in earth, in the outward ministerie & foueraigne iurisdiction of his Church, & after him all his successors in the same sort. So that the foueraigne Bishops bee Vicars of IESVS CHRIST, and not successors: and successors of S. Peter not his vicars: whosoeuer wil take from the Church, that Monarchie called the *vicariege* of Iesus Christe, hee would haue a flocke vvithout a Pastor: an armie vvithout a Leader: a bodie vvithout a head: a building vvithout foundation: and the starres vvithout their sonne, that is to saye, he would haue the dispersion of the flocke, the discomforture of the Armie, the death of the bodie, the ouerthrowe of the building, the darkning of the starres: hee would haue a confused chaose, disordered and voyd of al proportion, and an Anarchie or gouernment, more horrible, mote confused and more disordered, than the bottomlesse pit it selfe: he deserueth not to be heard. God which is the author of order and not of confusion, which hath appoynted an order among the Angels, wil not that

Thirty two
 preroga-
 tives of S.
 Peter

Math. 10.

we goe mingle mangle in the societie of this world. We know wel as touching the power of the order, which concerneth the real bodie of the person of Iesus Christ, all priestes bee equall to S. Peter, and to the foueraigne bishoppe in the priesthood: but as touching the Iurisdiction which doth concerne the bodie mysticall of the church, there it is where there are different degrees, and where one foueraigne head of all priests is requisit, which may hold the principallitie ouer all the Church. Who so euer dissembleth to see in the text of the gospel the principalitie of S. Peter, and of his successors, he is a rebel to light, and fleeth the trueth, of set purpose, and doth shew that he is stirred by the wickednes of a poisoned hart: for these prerogatiues of S. Peter, which are witnessed in the gospel are to be considered. First that S. Matthewe manifestlie and expresse hath giuen to S. Peter the title of chief of the Apostles, And all the Euangelists, making mention of the holy college of the Apostles, doe giue alwaies the first place to S. Peter. That S. Peter is only hee among the Apostles to whom our sauiour hath chaunged the name, and hath giuen him one of his owne names, most famous, whereby he is often signified,
 noted

noted, or designed in the scriptures (that is to say) *the rocke*: for in those two that were surnamed sonnes of thunder, the name was not chaunged, they had only the gift of vehemencie. Nowe God did neuer put newe name, but when hee made some great newe benefite in the worlde, giuinge with the name the efficacie of the which it doth signifie: as naming Abraham he gaue him to be made a father of many nations: euen so naming Peter, he gaue him the firmnes of the *rocke* and of *stone*, for to ground vpon him some great new building. Let it be also considered that S. Peter is only hee among the Apostles: to whom the father euerlasting did reueale, that Iesus was Christe the sonne of the liuing God. For al the other holding their peace, and suffering the ignorant opinion of the common people to preuaile which had so base an imagination of Ie s v s Christ, that they did esteeme him only, for either Elias, for the zeale of the lawe; or Hieremie for the holines of life: or Iohn Baptist by reason of his baptizing: or some prophet for to reueale the things to come: S. Peter only put himselfe forward not hauing respect to the substance of fleshe and bloud; but passing on beyond those corporal & humain things,
by

by reuelation of the soueraigne Father, hee did see with the eyes of the minde the sonne of the liuing God, and confessed the glorie of his deitie, pronouncing with heart & mouth these wordes, or rather that sound of the diuinitie and humanitie of I E S V S Christ: *thou art Christ the son of the liuing god.* as if he had said, thou art not Elias, which was takē vp into heauen, which art descended from heauen for to lift vp man from the earth: thou art not Hieremie, or I. Baptist sanctified in the wombes of their mothers. But Iesus Christ sanctifying the world: thou art not a prophet to whom are reuealed the things to come, but Iesus Christ which hast present in thy sight al eternitie. Those words be very high, but the sence vnderstood by S. Peter, is yet much higher: And it was necessarie that it should so be, that he which ought to hold the chaire of Iesus Christ, for to teach all the worlde the true Religion, should haue that loftinesse of faith, that greatnesse of knowledge, that seruor of loue, and confesse the same, by the which his confession, as Iesus Christ, had made him to know God: so S. Peter had made Iesus christ to be knowen: Wherupon Iesus Christ hath therefore loued him aboue al the other, hath therefore

therefore declared him verie happie & hath giuen him that great participation of his name, *rocke*. And to the end that that name should not be voyde and idle, hee promised him that vpon that stone, hee would build his Church, and that the gates of hell should neuer preuaile against the same: that hee would giue him the keyes of the kingdome of heauen, and that all that he should binde and vnbinde in earth, should be bound and vnbound in heauen: he hath not spoken of giuing the keyes to the other Apostles. So the church is builded vpon the faith & confession of S. Peter: And the faith which is the seed of our regeneration is called the *faith of S. Peter*; Let that also be considered which is spoken of in S. Luke, that the people pressing on our Sauour for to heare the word of God: our Sauour seeing neere the lake two shippes, went vp into the one which belonged to S. Peter, where being set, he did teach the people. And those that sailed in the other shippe transported them selues into that of S. Peter, with Iesus Christ. Let it be further considered that the two miracles, done by our Sauour in the taking of fishes, were done in the ship of S. Peter, and by the ministerie of S. Peter. That S. Peter, also is

Luc. 5.

Luc. 5.
Iohn. 21.

G

only

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only he among the Apostles, that our sauour
 8 made goe vpon the waters: *for whom* only he
 9 payed tribute: *for whom* only in particular he
 prayed to his father, to the ende his faith
 10 should not fayle: *to whome* onely hee gaue
 charge to confirme the faith of his bretherē:
 11 *of whome*, as head of others, hee did require
 12 more loue then of others: *whose* feete he did
 first washe according to S. Augustine: to
 13 *whom* hee did first appeare after his resurre-
 14 ction: *to whom* onely he foretolde his death
 15 and death on the Crosse: *to whome* onelic hee
 said three times feed & gouerne my sheepe,
 16 meaning his Church: *whome* more precise-
 lie than others hee commanded to followe
 17 him: *who* onely, vwhen the Disciples were
 scandalized at the vvordes of our Sauour,
 saying that he would giue his bodie to eate,
 aunswered for all the Apostles, and sayde:
Lord thou hast the wordes of life everlasting,
 18 *and wee beleeeue the same: whome* onely among
 all the disciples our sauour did baptize with
 his owne handes. First Euodius immediate
 successor of S. Peter in the Bishopprike of
 Antioche hath written that our Sauour
 did Baptize onelic the Virgin his mother
 among women, and S. Peter onely among
 men, and that S. Peter did baptize S. Andrew
 S. Iames

Euod. in li.
 Phos.

S. Iames, S. Iohn, and the others: That S.
 Peter also as head of the Apostles, after the
 ascension of our Sauour did assemble the
 church for to chuse an Apostle in the place
 of Iudas: That S. Peter after the sending of ¹⁹
 the holy ghost, did first preach and conuert ²⁰
 in two sermons eight thousand soules. That ^{Act. 1.}
 hee did the first miracle on the lame man,
 which was at the gate of the Temple. That
 he as a soueraigne iudge did condemne the
 fraude & hipocrisie of Ananias & Saphira,
 whom he did kille with his sword: That he
 knew & did condēne the first notable arch-
 heretike Simon Magus: that to him was di- ²¹
 rected, as to the head, the visiō of that sheete,
 let downe from heauen, hauing of al sorts of ^{Act. 12.}
 beastes, & commandement to preach to the ²²
 gentiles: the which vision doeth concerne
 the direction of the vniuersall Church: that
 for him as head of the Church prayer was
 made without intermission in al the church, ²³
 which is not said of any of the others. That ^{Act. 15.}
 he in the Councel of the Apostles did speake
 first as head: That he in the most holy Creed ²⁴
 of the Apostles did begin first, by that high ²⁵
 worde *Credo*, thereby making the Christian
 religion, a religion of faith, for whose sake,
 S. Paul saith that he went vp expresselie into ²⁶

Ierusalem: note also that S. Peter himself doth testifie, that God chose him among the Apostles, that by his mouth the Gentiles should heare the word of the Gospell, and belecue: Let it be also considered that after that the twelue Apostles had receiued the Holie Ghost and the giste of all tongues, hauing distributed among them selues all the earth, therein to plant euerie one in his quarter the Gospell of Iesus Christ: S. Peter as head of the twelue, is sent to the head of the world, to the Queene of cities, the chiefe citie of the Romain Empire, to the ende, that the law of trueth which did reueale it selfe for the saluation of all people, might spread it selfe abroad more easilie from the head to all the bodie of the worlde: and where the worlde had the head of his Empire, there the prince of the Apostles hath had his seate, in the citie of Rome: in the which (hauing first giuen order to the affaires of the East) hee comes him selfe to make his abode, for to forme and set in order the affaires of the Weste, and of all the worlde: where hauing ended his course before the time of his death Iesus Christ made vnto him yet one prerogatiue more, *by appearing vnto him, & laying* to him, that hee would bee glorified by his
mar-

2. Pet. 1.

29
30

martirdome within the citie of Rome: Let it
 be further considered, that the Churches
 founded by S. Peter (that is to say Antioche
 and Alexandria) haue bene named the chief In con. Cal
 Patriarchal Churches, and did goe before al Optat. li. 2.
 the others in the Councils. Let it bee confi- 31
 dered that in the Primatiue Church, in the
 testimoniall letters that they gaue to those
 that went into far countries, & did chaunge
 their habitations, to the end they might bee Sidon apol
 receiued where they went to the communiō, 1. 7. ep. 2.
 there was put downe in subscription after
 the first letters of the names of the Father,
 of the Sonne, & of the holie Ghost: the first
 letter of the name of S. Peter, for witnesse,
 that such a one was Catholike. Finallie, let
 it be considered that the Church haue made
 a feast, or holie daie of the chaire of S. Peter,
 for to praise God for the soueraigne benefite
 that hee hath done to his Church, to giue
 him a Chaire eminente aboue the others
 which should alwaies be certain, vnto whom
 al the world may haue recourse, & of whom
 all the world ought to be instructed, as saith
 Optatus, the which feast is very ancient. For
 Bede and S. Augustin make mention therof. Optat. li. 2.
 But in none of the other Apostles are the Bede. in theol
 prerogatiues found to be called of our Sau- Aug. ser. 15
 our de sanct.

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our into the fellowship of his name, and of
his office and pastorall care: and euen of his
death, to be the mouth of the other Apostles
in all occurrent affaires, nor the other pre-
rogatiues, the which haue bene attributed
of all the auncients, to the supremacie and
principalitie of S. Peter, which being eu-
ident in S. Peter, it is superfluous to speake of
them in his successors. For it is well known
that our sauiour giuing a head to his church
hath not intended to giue only the same for
the time of S. Peter, as if the Church had
had no neede thereof after him. But it is the
custome of God to make the first formes of
things Moulds, and afterwarde to let
the same be continued by succession
and propagation according
to their nature.

TESTI-





TESTIMONIES OF THE
Fathers, and of Councels, for the su-
premacie of S. Peter.

IT should not bee needefull to
 proccede here any further : but
 because heretikes be so impudent
 lyars, as to saye that the auncient
 Fathers haue neuer giuen to S. Peter nor to
 his successors, Bishops of Rome, those names
 of *Prince*, of *Head*, or of *Soueraigne*, I will
 bring foorth some testimonies for to con-
 found them.

S. Irene, being neere to the time of the Iren. l. 3. c. 3
 Apostles said : That it must necessarilie bee,
 that all the vniuersal Church, that is to say,
 all the faithfull which bee in all the worlde
 should resorte to the Romain Church for
 her most high principalitie, and doth adde,
 that in this Church, the true traditions of
 the Apostles, and the faith which giueth
 life, hath alwaies bene kept.

S. Cyprian, hee vvhich forsaketh the
 G 4 Chaire

Cyp. l. de
vnita. eccl.
& ep. 55. 69

Chaire of Saint Peter, vpon the vvhich the Church is founded, doeth hee thinke to bee in the Church? Moreouer hee doeth call S. Peter the head, the fountaine, the Roote, and the matrice of the Chureh: He doth attribute to him the supremacie of the apostles in preheminance of excellent grace, he saith that vnfaithfulnes can not haue accesle to the chaire of S. Peter, and that the cause of all heresies proceedeth of this, that men bee not obedient to one onely Bishop, Vicar of Iesus Christ.

Hieron con
Ioui. 71.

Hieron. ad
Dama. pap.

S. Hierome: Among the twelue Apostles, one is chosen head for to take awaie all occasions of schisme: And being in the holie place of our Lords natiuitie in Iurie, he did write to Rome to Pope Damasus in these tearms: Loe here the faith which I haue learned in the Catholike Church: If I do erre in any maner of fashion as ignorant, or as misaduised: I desire that you correct me, sithens that you haue the seate and the faith of S. Peter. And if you allow my confession, I protest them boldlie against who-so-euer shall reprooue me: that I am not ignorant, & that hee is wicked or an heretike. Your citie of Rome is happie, vvhich the faith of the fathers keepeth it self vncorrupted. Here the
euill

euill children haue consumed their Patri-
 monie. Here the good graine is degenerate
 into cockle, whereas your Rome being all-
 wayes fertile with diuine seed, watered with
 heauenly graces, fructified in one selfe-same
 puritie. Nowe in the west, the sonne of Iu-
 stice doth rise: Here in the East, that Luci-
 fer vvhich did fall from heauen, hath set his
 throne: I pray you therefore to teach mee
 that which I ought to keepe secret or vtter,
 concerning the faith, I shunne euerie here-
 tike, I followe you onely, I am the sheepe
 which demaundeth succour of the Pastour:
 I speake to the successour of the fisher, to
 the disciple of the Crosse, I holde mee to
 your holines, that is to saye, to the chaire of
 S. Peter. I know that vpon this Rocke the
 Church is grounded, that whosoever out of
 this house doth eate the Lambe, hee is pro-
 phaned, hee is not of Iesus Christ: he is of
 Antichrist. Moreouer he calleth the Romain
 Church a verie pure fountaine, vvhich doth
 not receiue Illusions against the faith: which
 hath neuer nourished heresie: vvhich hath
 alwaies continued immaculate, Ruffinus
 saide also that neuer heresie tooke beginning
 at Rome.

S. Augustine: vvho knoweth not the

prin

Ruf. in sym

Aug. tract.

15. & 124.

Ep. 164. li.

de Bapt.

principalitie of the Apostleship of S. Peter is to be preferred before any Bishopprik. The Principallitie of the Apostolike chaire, hath alwaies had force in the Romain Church: S. Peter as concerning his person, by nature, was but a man, by grace a Christian: but by more abundant grace, that on the selfesame man, is the chiefe Apostle: and for the supremacie of his Apostleship doth represent the vniuersall Church. And speaking of the Repentance of Saint Peter: Our Lorde (sayth he) hath healed the disease of all the bodie in the head: and in the verie toppe of the Church. And praying for S. Peter hee hath prayed for al, for that the benefit of the head doth redounde to the people. He doth moreouer call the Pope *Father of the Christian people.*

Aug. ser.
144. de pa.
Pet.

Aug. in q.
vet. & nou.
Test. q. 75.

Amb. ser.
47.

S. Ambrose sayeth, our Lorde ascending into the onely ship of the Church, whereof S. Peter is the gouernour, that ship doeth so swimme in the high Sea of the worlde, that the world perishing, she shall keepe safe: (as did the arke of Noe in the shipwreake of the world) those whome shee shall haue receaued. And as the flud being passed, the doue brought into the Arke the signe of peace: euen so after the burning of the vvorld, to those

those whome the Arke of the Church shall represent Iesus Christ shall bring the signe of his peace & of his Ioye. He saith further, that Peter is the Vicar of the Loue of Iesus Christ towards vs: that hee is the stone of Churches, which, as an vnmoueable Rocke conteyneth the heape and ioyning together of all Christian building: That, not S. Andrew but S. Peter hath had the primacie and care of Churches. Optatus among the markes of the true church putteth the chaire of S. Peter for the first and chiefe. There is (saith he) but one only chaire, which hath bene set at Rome, where the head of the Apostles, S. Peter hath bin president: in whom the vnitie of the chaire is kept of all, and hee should be a schismatike and vvicked man who against the singular chaire, would set vp another.

Optat. li. 2.

S. Leo. Of all the worlde onely S. Peter is chosen president for the vocation of the gentils, & for all the fathers of the Church: And all though there bee manie Priests and manie Pastours, among the people of God: Yet S. Peter doeth gouerne them all: And it was so ordained by great prouidence, that in euery place there should bee one head: in the great townes other superiour heads ha-

Leo. ser. 3.

uing

uing more ample Iurisdiction, by vvhose meanes the care of the vniuersall Church should come to the seate of S. Peter: and that nothing should bee disagreeing with his so- ueraigne head.

Prof. lib. de
Ingratis Rosper. Rome is the seate of S. Peter: A Hatchet of heresies: the head of all the world: That which shee can not possesse by Armes, she doth hold the same by religion.

S. Gregorie: It is most cleere vnto al those that know the Gospel, that the care & prin- cipalitie of the whole Church hath bene gi- uen to S. Peter, Prince of all the Apostles, by the voyce of our Lord him selfe.

Bede. in vig.
S. Andr.

S. Bede. S. Peter hath specially the keyes of the kingdome of heauen, & the principa- litie of Iudicial power, to the end that, al the faithfull which are in the worlde, might vn- derstād, that whosoever doth separat himself from the vnitie of the faith, & of the societie of S. Peter, he can not be absolued from the bandes of his sinnes, nor be brought in at the gate of the kingdome of heauen.

Ber. ep. 190

S. Bernard. A man doubtles very holy, and very farre off frō all flattery, obseruing euery where the seueritie of brotherlie correction, vsed these termes to Pope Innocēt: we must bring to your Apostleship all the perils and scan-

scandals which rise in the Church, being a thing meete that the detriments of the faith may be restored in that place, where the faith cānot receiue detrimēt: for this is the prerogatiue of that seat. And to Pope Eugē. Thou art the great Priest, the soueraigne Bishop, Prince of Bishops, Inheretour of the Apostles: In Primacie Abel: In Patriarchie Abraham: Moises in authoritie: S. Peter in power: Iesus Christ in vnctiō. The others haue eue-ry one flocks assigned a part: to thee al flocks are committed, & thou art not only Pastour of sheepe, but Pastour of Pastours.

Bernar. l. 2.
de consid.

Among the Greekes, Origen saith that the gouernement of the Church hath bene giuen to S. Peter: that S. Peter is the chiefe or head of the Apostles, hauing more power & perfection then others.

S. Greg. Nazianz. The disciples of Iesus Christ, all great & excellent, & worthie to be heads, haue neuerthelesse bene very wel content to be put behind S. Peter vpon whose faith the Church hath her foundation.

Io. Chrisost. Our lord hath shed his blood for to get together the sheep of whō he hath giuē the charge to S. Pe. & to his successors. Hieremie was father to one nation, but Iesus Christ hath set S. Peter ouer all the world.

Chryl. li. 2.
de sacerdot.

S. Basil

Basil. de pe:

S. Basil. Iesus Christ him-selſe is trulie the immoueable rocke, S. Peter is ſo by reaſon of that Rocke: Ieſus chriſt giuing him his dignities, doth not ſpoyle himſelſe of them, nor hath any thing leſſe.

Theoph. in
illa verba
Confirma
frat. tuos.

Theoph. bringeth in our ſauour ſpeaking to S. Pet. Thou whō I haue made Prince of the diſciples, who after thou haſt denied me, haſt againe receiued the Primacie of all, the preheminance of the whole world, who art after me the ſtone, and the foundation of the Church, confirme the others, & be to them a good example of repentance.

S. Thomas citeth out of S. Cirill theſe wordes, as Ieſus Chriſt hath receiued of the father the ſcepter of the Gentiles; euē ſo hath he plainly committed it to S. Peter & to his ſucceſſors; and hath not giuen that which is his own to any other but vnto S. Peter.

Epiphaneus: Occumenius: Euthymius: and all the reſt of the auncient Greekes, doe ſpeake of this matter conformably to the Latines: And Origen, and S. Hierome haue applied that place of S. Paule to the Romaines, (*your faith is preached through the vniuerſall world:*) in the ſence of the principalitie of the Romain Church: As if S. Paul ſhould giue thāks to GOD for the conuerſion of that place, which

which should be the oracle of the vniuersall Church, and wherof dependeth the conuersion of the whole world.

Ephrem the Syrian saith, that, *as Moyses* was head of the societie of the Hebrewes; euen so was S. Peter of the Church of Christians: And as the one was prince of the olde Testament: so the other is likewise head of the newe.

One Eritrianus in the time of Emperour Emmanuel; It doth appeare manifestlie by euidence of the thing it selfe, that our sauour hath apointed S. Peter Prince & head for euer, not only of the Latines and of the Greekes, but of Armenians, of Arabians, of Iewes, of Madianites, of all the people of the Easte, and of the West, of the South and of the North.

The Generall Councils, which bee as it were, the cheefe seat of the holy Ghost, doe testifie of the Primacie of the chaire of S. Peter, as it doth appeare in the first Council of Nice, where it is sayd that the Romaine Church is the Rule of the others.

Conci. Ni.

In the Council of Calcedon, where Pope Leo is caled the Bishoppe of the vniuersall Church, to whom the keeping of Gods vineyard was committed, by our sauour.

Conci. Cal.
I. Act. 16.

In

Con. const. In the Councel of Constantinople, where Menas the Patriarch was presidēt, it is said: we follow the Sea Apostolike, & yet we obey with them which communicate with it, wee communicate, those which are condemned by it, we condemne also.

In the seauenth Synod of Carthage the seat of S. Peter hath primacie through all the worlde, being head of all the Churches of God.

Conc. Lat. 65. In the Councel of Laterane: where the Greekes & the Latines were. In the generall Councel of Lyons, & in the Councel of Florence, by consent of the Greeks & of the Latines, it is said & defined, that the holy Apostolike Seate & Bishoppricke of Rome, doth holde the Premacie ouer all the Vniuersall worlde, that the Pope is the true vicar of Iesus Christ, father and doctor of all the Christians and head of all the church.

Theod. lib. 5. c. 14. act. coll. Carth. He should make a greate volume, which would gather together all the testimonies of the supremacie of S. Pet. & of his successors ouer the Church. This poynt was so cleere in the primitiue church, that certain heretikes, for to procure authoritie to their sect, did faigne to haue communion with the romain church, so farre forth, that the Donatists did
suborne

suborne a Bishop of their sect, whome they caused to remain at Rome secretly, that they might saye that they had that marke of the true church, which is of the chaire of S. Pet. And they suborned on other, which did practise with some raskall fugitiues of the citie of Rome coming frō thence, for to proue by them that he was Bishop of Rome & successor of S. Peter, but these companions being conuicted of this falshood were confounded and made ridiculous.

The Emperours themselues haue acknowledged the bishop of Rome to be head of the vniuersal Church: and they haue called him, *Pastour of Pastours, father of fathers, & the top of the crown of the Clergie*: and that so publiclie, as the Paynim Authors make mention therof, as it appeareth in *Amianus Mancellinus* which named *Pope Liberius* soueraign bishop of the Christian law, and the Emperour Constance caused S. Athanasius bishop of Alexandria to be sent to the same Pope, of purpose to cause him to be condemned by him which hath the soueraigne authoritie ouer the Christians.

Thus by these testimonies aswell of the Gospel, as of the ancient fathers & councils, and by the practise of the Church it selfe, fr

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thence the Apostles to this day, it is manifest that there hath bin one soueraigne head in the ministerie of the Church, vicar of the soueraigne head essentiall, Iesus Christ and successor of S. Peter, in that vicarage: to whome all Catholikes which are dispersed throughout the world, are ioyned as members to their head.

Loe here 12. markes of the true Church, That is to say, 1. The possessiō & property of the name *Catholike* 2. The succession of the Apostolike priesthood, 3. Antiquitie, 4. The long continuāce without interruption 5. The largenes of the kingdome: 6. The victorie of the whole world, by efficacie of doctrine. 7. The conformitie in doctrine with the Primitive Church. 8. The holines of doctrine, 9. The holinesse of life of the possessours: 10. the glorie of miracles: 11. The Infelicitie of the impugnors, and prosperitie of the Protectours: 12. And the vnion of the members with their head, the successor of S. Peter. These are comprised in foure wordes of the *Creed*, that is to saye, in that she is *one*, *Holie*, *Catholike*, & *Apostolike*. I do not enter here into the groundes of the doctrine of the Catholike Church: The principall scope of this present Treatise, vvas onelie to shewe
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that out of the Catholike Church, man can not bee saued what-so-euer thing he doth, whereunto I haue added these outwarde markes the which without farther disputation may be sufficient to euery Christian man to resolue him selfe, touching all difficulties whatsoeuer, for all the controuersies which haue bene, are, and euer shal be, in the faith, doe reſte therein: and are reduced to that onely head, to finde the true Church. Which beeing once founde, a man is out of all hazard and perril of error. For all agree vpon this principle, that there is but one Church: and that the same can not erre, being (as saith S. Paule) *The pillar and sure grounde of truth*. And therefore whosoever shall doubt of any thing, (as of Sacraments, of the Inuocation of Saints, of praying for the dead, or of any other poynt of learning) he must onely marke that which the Church doeth teach thereof, & then, therevpon to resolue him-selfe more assuredlie, then if an Angell of heauen were descended expressly, to informe him of the same. And euery other congregation which shall call it selfe the church teaching the contrary, must needes be conuincd of falsehood, of being sent from Satan, of heresie, and of impietie.

All the markes of the Catholike Church are evidently found in the Romain Church: The respect of the name *Romain*, is not to the town of Rome, but to the chaire of S. Peter, which hath that highnes of glorie, to haue bene chiefly and especially priuiledged by the prayer and promise of our Sauour, who prayed for S. Peter, to that ende that his faith might not fayle: and founding vppon him his Church, hath promised vnto him that the proude gates of hell shal neuer preuail against her, as in fact we see that Sathan hath ouercome the Churches of the other Apostles, and ouerthrowen their chaire, In Hierusalem, in Alexandria, in Ephesus, and els where: But not the chaire where-with S. Peter hath innobled the citie of Rome. This Church is onely, inuinsible, insupplantable, immoueable frō her foundation: it is she that hath borne away the victorie of the whole world. She hath destroyed Paganisme, ouerthrowen idolatry, expelled al heresies, tamed kingdomes & Empires, ouercome the Philosophers, driuen away the darkenes of the world, & hath gained to god al men of good will. She hath troden down and alwaies shall tread down the head of sathan: She hath ben euer sithēs S. Peter, an object vnto the world
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very apparāt as a mountain of vnderstāding
 a burning light not to be quenched, and an
 infallible Pole-starre, directing the waye of
 God. To her onely in the troublesome and
 tempestious sea of variable opinions of men
 we must haue regard. She is the quickening
 plant that god hath planted in earth, hauing
 her Roote in heauen: It is not possible for
 men to roote her out, no more than it is to
 throw down God from his heauenlie seate,
 vpon whom she is founded. All the heresies
 of the world haue bent them selues against
 that Church: Tirants, Hypocrites, and euill
 Christians haue assaulted her, but she remaineth
 victorious ouer all her enemies, not by
 the merits of men, but by the efficacie of
 that prayer which our Sauour made to his
 father for the faith of S. Peter, and to make
 his promise effectuell: The promises of the
 trueth it selfe can not be vaine. Iesus Christ
 sayd of the temple of Hierusalem, that there
 should not one stone remaine vpon an other:
 and so it came to passe, the Iewes endeuo-
 red them selues vvith might and maine to
 build the same again, but fier came frō hea-
 uen and placed it self in the foundations, for
 to hinder their interprise. Hee saide of his
 church, that it should endure as long as the

world shal remaine, And men do see that hitherto shee remaineth as long as the worlde hath indured: heauē & earth shal passe, but the words of our Sauour shall not passe: Let these wicked spirits, heretiks, schismatikes, hypocrites, & deuclish-men, lay their embushes, conspire, make warre, & doe all they can against that Church, yet shall they get nothing. They fight against the prayer and promise of our Sauour: they doe fight against God him selfe. The deuils haue not gotten the victory in heauen against the Angels, neither shall they get it in earth against the Church: Many Angels did fall, many members of the Church do fall daily: But as the kingdome of Angels was neuer wholly ouerthrowen, so the whole Church shall neuer be vanquished. Hell may shake the earth, but not the heauens. The Church is not an earthly building, a building of Adam, a building of no other foundation then natural: It is an heavenly building, whollie supernaturall and diuine, whereof, not man, but God him selfe is the foundation, and founder: and the Holie Ghost is the Architect which hath gathered together the liuely stones: this building is not made of men borne by nature, as the children of Adam, but

but of men made heauenly, regenerate by grace, as the children of God. Faith which is the bond of the body of that Church, is aboue the heauē: the object of that faith, which is Iesus Christ, author of that regeneration, doth appertain more to heauen by his diuine person, then to earth by that humain nature. Therefore a thousand hels shal neuer be able to preuaile against that church: whosoever thou art therefore which hast separated thy self frō that Church, whatsoeuer thing thou doest, thou art not appertaining to Iesus Christ, thou art a mēber of Sathan & a pray of euerlasting damnation. Goe about the earth & the Sea, trot vp & down the world, & goe where thou wilt searching the truth, thou shalt not finde the same out of this Church. The Church Catholike, Apostolike & Romain is the same of whom doth spring and rise as from a center, all the doctrine of Christianitie; the chaire of S. Peter is the chaire of Iesus christ, and of the truth it self, al other chaires are the chaires of pestilence. Take away frō before thy eyes those clouds of euil opinions heaped together and thickened by false reportes against Ecclesiastical persons, and do hinder thee to see the truth, if there bee any spottes in those persones

which be set in the chaire of S. Peter, it must needs be that al the true childrē of God find theselues therby inwardly wounded, & pray to God to make the cleane. But in the meane time what so euer they be in their maners, those are particular matters personall, & separated from the chaire, which is a dignitie, authority & matter vniuersal. I know that in many there is not a croma of holines of S. Peter. & that they be scandalously gone astray from the life apostolike, but they teach the faith of S. Peter & the apostolike doctrine. Looke not then vpon the faults of the persons: haue regard to the promise and to the prayer of our Sauour. If the defects of the ministers be of more force with thee, or bear more sway with thee, for to alienate thee from the church, than the reuerence of the prayer & promise of our sauiour, to keepe thee there, thou art unworthie of any other prayer & promise of our sauiour. The chaire of S. Peter is the mistresse of the faith: I would that she were also the example of holy life. But whatsoeuer scandall there hath bin in some, thou shalt find others in the priesthood & people, that better know the faults wherein they are, then their selfe: more learned also, & les reprochable in their maners, & in al poynts lesse imperfect then
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thy self:& are in ioy & in peace of their conscience in this Church. There they receiue the sacraments of life euerlasting, they exercise the works of charitie,& there attend the iudgement of God. Do not saye apart to thy selfe that thou dost belecue the Gospel, and that thou doest resolue thy self according to the expresse word of God, euen so said *Arrius, Manicheus, Pelagius*, & all the auncient heretikes: Thou doest not worship Iesus: It is thy imagination and thy particular fancie (wherof thou dost make an Idol) which thou doest worship: Thou doest bow thy self down before the word of the deceiuer that hath seduced thee, & not before the word of god: That which the Church doeth teach, is the expresse word of God: That which the heretike doth teach, is the expresse woord of the deuil, which doth vsurpe the iudgement of the expresse word of God, and doth vse the same for a baite, to make thee swallow vp the hooke of errour. This now is the very greatest of al finnes, for whereas al that a mā may saye of the formalitie of sinne, it is no other thing but the turning away and going farre off from God. There is no crime which separateth more from God than heresie: and there is not a sinner that Iesus Christ doeth hate

hate so much as the heretikes. The finnes of works, adulterie, manslaughter, couetousnes & other, do depriue mē of the grace of god, but they do not driue a man frō the church, neither doe they cut away the roote of life, which is the faith by the which a man may finde the way to enter againe into grace: but heresie doth not only take away grace, but doth also cut away the root of life, and doth depriue men of the participation of all good things that be in the Church. The scripture faith, *that faith is the substance of things to be hoped for: that without faith, it is impossible to please God: that the iust of God do liue by faith:* that is to say briefly, that faith is the foundation of all Christian building. Now heresie doth take away from vs faith; then onely heresie is a sufficiēt cause why the heretike can neuer well grounde his hope, can neuer doe worke agreeable to God, nor can neuer haue the life of the iust of God. The other finnes bee as a tyle taken from the couerte, or as a stone drawn from the wall, which doeth much hurt to the building: But heresie is as it were the vndermyning of the foundation, which doeth destroye the whole building. To bee short: this kinde of argument is plaine and very true, that no man can saue him-

him selfe vvithout the Sacraments of the Church: The Sacraments bee not administered but by the Priest, the Priests be not made but by the Bishops, Bishops bee not made but in the Romain church, then what so euer thing that man doth, it is impossible by al impossibilitie to saue him self out of the catholike, apostolike & Romain church. Do not resist these arguments: the more thou doest enforce thy self to auoyd them by euasions, so many more halters dost thou put about thine own neck, & smitest the axe into thine own foot: And whatsoeuer thy tongue doth speake to the contrary thy soule doeth fight against thee: and thy conscience shall neuer be in rest, as long as thou shalt bee in heresie. And S. Hierom vpon those words of S. Paul, that an heretike is subuerted & condemned by his own proper iudgement, saith very well thus, the fornicator, the adulterer, the manslayer & other euil doers, be driuen out of the church against their willes by the Priestes: But the heretikes of them selues without constraint doe depriue them selues of the Sacraments of saluation, and of all the good things which bee in the Church, damning them selues wittinglie, and throwing themselues downe headlong from their proper

Hier. in epi.
ad Tit. c. 7.

proper freedome, into the bottomlesse pit of euerlasting perdition.

For conclusion, I will exhort thee, as the Angels of God did exhorte the handmaide Agar, that was departed with her sonne from the house of Abraham, whom to bring home againe, finding her in the wildernes taking the way towards Ægipt, he said to her; poore il-aduised Agar, seruāt of Sara, from whence comest thou? and whether goest thou? turne againe to thy mistresse, & humble thy self vnder her hand: as if he would say, thinke on thy estate, that thou comest from a noble house, rich, full of the blessings of God: that thou goest to cast thy selfe as a strayed sheepe into the throate of the Wolfe, in the land of malediction: And al these things wel thought on, turne againe to thy mistresse, & humbling thy selfe vnder her hande, thou shalt be happie in that house. Euen so will I say to euery heretike, thinke that thou comest from the house of the liuing god, which is the catholik, apostolike, & Romain church in the which only is the grace of Iesus Christ and the remission of sinnes, and all blessings of God: and thou goest in to the sect of a deceiuer, which is one particuler man, by whose mouth Sathan hauing deuided thee
from

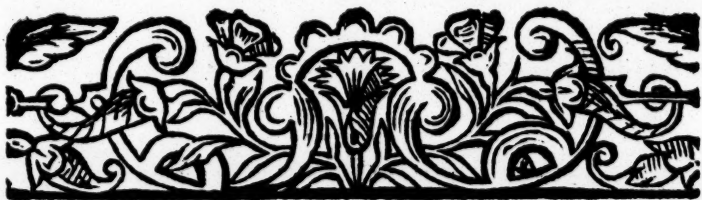
from the bodie of the onely Church, it must needs follow that thou fall into the bottomlesse pit of heresie, which is the bottomlesse pit of death and euerlasting damnation.

Take then the exhortation of the Angel, **1. Cor. 10.** comforter of Agar, if not, thou shalt soone **Heb. 9.** meete an other Angel which shalbe thy destroyer. If thou hast erred vntil this time, cut the threed of thy errours: renounce heresie, and all newnesse of opinion, be the disciple, not of any particular man whatsoeuer hee may be, were he more holie and more eloquent then an Angel, but onely of the Catholike Church, the which can neuer erre, for so much as shee is gouerned by the holie Ghost, and that **I E S V S** Christ is her head, which is the sure ground of the Catholikes: vnto the which I pray God giue vs the grace to cleaue, and continue firme and sure, & that we be found liuelie members of his bodie, when wee shall be iudged.

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SO BE IT.





*Libellum hunc, Gallice intitulum Du
firmament des Catholiques contrè l'
Abisme des heretiques fideliter e Gal-
lico in Anglicanum idioma, per nobilem
virum Iohannem Pauncefote translatum,
ac per eximium Dominum Dom. Tho-
mam Stapletonium Anglum, S. Theologiae
professorè examinatū ac manu eius propria
approbatum, Ac postremo ex primaria co-
pia (manu dicti D. Stapletoni subsignata)
fideliter (teste venerabili Domino D. Wil-
helmo Clederow Presbitero Anglo) tran-
scriptum tuto posse imprimi, ac prelo com-
mitti praesentium tenore attestor ego infra
scriptus. Antwerpia 9. Octob. An. 1590.*

Micael Hertfroey Bruegelius
S. Theologiae Licentiatus Ca-
nonicus Cathedralis Ecclesiae
B. Mariae Antwerpiensis libro-
rum Censor.

